Notes
CSB

NOTES ON THE HISTORY OF THE CONGREGATION OF PRIESTS OF SAINT BASIL — COLLECTED BY ROBERT JOSEPH SCOLLARD, CSB

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1946-1962

C O N T E N T S

Contents

FOREWORD

Father Charles Collins (1874-1947) was a poet in his youth who in later years used his talent for writing to recall the old days. He contributed to The Basilian six biographies in the 1930's under the general title "Patres Nostri". The biographies included in this volume were begun in 1945. His purpose in writing them was "to put some flesh on the skeleton of facts" being collected by the compiler. Earlier in the 1940's he had written, "St. Basil's College, Waco", reminiscences of his years in Texas; and"Echoes of Assumption", traditions of the early days of Assumption College. Both manuscripts have been transcribed in Historical Notes C.S.B., Vol. 7, p. 6-15 for the first and p. 16-86 for the second.

Father Aboulin (The Abbé) 1841-1931

Zelus domus tuae comedit me.

The above quotation may serve as an indication of the "Abbé's" character, a sort of epitome of his life. Of course, it is not possible in a few short pages to give a complete, detailed account of a span that ran almost to a century. Much more might be written than comes within the scope of my knowledge. I simply set down the observations of three different periods during which I lived with him, and benefited by the inspiration of his presence as well as profited by his consel.

The Abbé, as he was familiarly designated by the confreres, was an undersized man, probably five feet four inches in height

and weighing about 130 pounds. Hence he was no giant physically; but he packed within that little frame a durability that carried him over the long years of a busy priesthood, ever ready to carry on God's work under any circumstances. His spare figure and the hump on his shoulders and plodding gait reminded one of the "Curé of Ars". His gait was awkward as his feet were not properly hinged to his little legs; one foot toed in and the other toed out. Hence the reason for his rather ungainly walk. But Father Aboulin was pleased to be able to even walk thus, as it was feared in infancy that he would not walk at all. His ability to travel on foot was an answer to the fervent prayers of his parents who carried him to a shrine of Our Lady and

consecrated the tiny infant to her service and made a very earnest appeal for a cure. Is it any wonder that the little boy developed an intense love for the Blessed Mother and in after years after baptizing any child he always insisted on consecrating the infant to the Blessed Virgin.

Father Aboulin's parents were not endowed with the goods of this world, but they had faith in abundance and religion was the very soul of the family life. So it is not surprising that the sense of the supernatural dominated his whole being and overflowed into works of zeal for the glory of God and the welfare of his neighbor. The little man looked out upon the world from mild blue eyes and met the vicissitudes of time with courage and

patience and prayer. His rather lengthy nose seemed to want to make acquaintance with his chin. The mouth was not large nor small, just medium, but his appetite. Wow! he could punish a lot of groceries and never show any results in the development of a "coram nobis". His physique, generally speaking was not so much pronounced as durable.

My first acquaintance with Father Aboulin was made in September 1888. True it was not yet a speaking acquaintance, just a visual one. He was not a member of the College staff at the time, just acting parish priest under the jurisdiction of Father O'Connor, the Superior of the College.

I often wondered who the little man was

who so seriously undertook to mix the salad in a bowl that could contain half a peck of greens. The salad business was a new thing for a tyro from the back 80's. In any case the whole procedure looked to me like the mumbo-jumbo-presto change of some fakir at a country fair. He was into greens up to his elbow and pawed and twisted and mixed some specially and personally arranged ingredients into the greens and then passed the combination to the Superior, not for his blessing but just to have a bit. Only once did I hear of anyone daring to add any ingredient to the finished article and the unfortunate heard about it pointedly. "I did mix salad for such bishops and bishops and you are the only one who ever had the audacity to be dissatisfied with it."

The little man was the very essence of punctuality even though he had been out in the parish walking amid his flock to see that all were well. So the midday bell found him in action with scientific skill arranging a bunch of "wohaw" for the staff only. The students got no greens — they were green enough without any further additions.

At frequent intervals he was present at the College, especially for spiritual reading and theological conferences as well as lending a hand at hearing the students' confessions on Saturday nights. It was here I came to know his zeal for the direction and welfare of souls. By chance I went to confession to him and his inspring talk and encouragement started me on my way in proper fashion.

He had a great heart and could sympathize with the spiritual struggle of the tyro in religion when the battle began to wage furiously and the youth needed encouragement and support. For the greater part of my remaining five years in my course of studies I took advantage of his experience and psychological grasp of spiritual difficulties to my greater good.

In the year 1893 Father Aboulin was made Master of Novices at the Novitiate in Toronto. With regard to his work in the parish during his 23 years in Sandwich I shall speak later. It was in the Novitiate one could appreciate the spiritual life as exemplified in his daily course of exact obedience and punctuality in the observance of the Rule. Like the Divine

Master he did first and then taught. In fact the saintly man was an exemplary illustration of the spiritual life. So much was he moulded on the principles of the asceticism that he found it difficult at times to conceive how any one could shun the way of perfection or even yeild to frivolity.

Of course, he had his trials with us who were the object of his care. We were the raw material to be moulded into the higher type and I must say the grand old man must have found it difficult to put rubber tips on our horns, knock off the rough corners of our hitherto worldly career. It was a monumental tak to make over in the course of a year and a day the mental attitude of a robust, healthy, athletic youth just bubbling with energy,

into a staid, dignified, meditative tyro in religion. I am afraid we tried the poor man's guileless disposition with our spiritual gaucheries as well as our sense of humour. But he was persistent and Oh, boy! he could try the very fibre of our souls with his efforts to reduce us to the state of complete annihilation of self. As an example I'll relate an incident.

In front of the Novitiate and also to the west side there lay a field that was yellow with mustard. Oh.' it was a grand crop and useless. Well, to school us in obedience and also to get rid of the mustard (perhaps at the suggestion of another) we, the novices, six of us, were ordered to pull it, not merely cut it with a machine, but pull it by the roots. We

STARted in bravely, but the monotony of the task and the hot sun and the stooping position required for the work did try our patience very, very much. But we succeeded in harvesting that mustard. It was piled up in cocks ever so numerous. Of course, it took a long time for them to cure and therein lay the sequel.

One day when the Master of Novices was absent in town, a happy thought struck me that it would be a good time to get rid of our useless cocks of weeds by burning. Other novices concurred in the idea. In a short while volumes of smoke were rolling towards the city. The density and volume of the rolling clouds obscured the Novitiate and folks thought the building was on fire. The half green mustard made a glorious smoke screen.

The Master of Novices chanced to be on his way home and the volume of smoke made him hasten his steps. He reached the gate panting from his haste. He was much relieved when he found it was only the mustard that was burning. He made no accusations, reprehended no one, just accepted it as one of those things. We did not have to pull any more mustard. Our record for obedience was established and all was well.

Plain chant — that was Father Aboulin's hobby, or even a mania. He just revelled in it and being an enthusiast he endeavored to impart his zeal to the novices. Now teaching plain chant to a man without either voice or ear for music is about as useless as teaching dry farming to a school of bull whales. But gifted or not, the tyro had to tackle the do-re-mi etc.

and the results varied from good, medium, fair, poor, bad — nil. Talk about the nights being too short for the monks in the desert to say their prayers, Father Aboulin found the 24 hours of day and night too short for plain chant. One glorious thing about his system was that after going over a thing twice, he took it for granted that we knew it. Then we had a general chorus with Father Aboulin doing the bulk of the singing and the rest emitting a grunt now and then to show that they were with him. However we managed to learn enough to sing the Preface and Pater Noster with varying degrees of success, and that was the reward for his endurance.

Ceremonies — Ah, they put him in Paradise and a procession was beyond compare.

On one occasion when the Archbishop was present for confirmation the Abbé lined us all up to form a procession from the parlor to the Chapel along the sidewalk and into the front door. As we started off the happy thought struck the old man that it would be a good thing to sing. He was walking with another priest and just in front of the Archbishop. He remarked in his usual cryptic fashion, "We sill sing". At the first note of the selection a dog, that was wandering across the front yard, let out a yelp and started for the gate on a dead run. Everybody else, even the Archbishop, had to laugh as the duet began and ended in one burst of noise. Do not think that interference caused the Abbé to stop. No Sir! He persevered all by himself till we entered the sanctuary.

One thing about the grand old man was his willingness to try anything whether it was a job of carpentering, at which he was no skilled workman, or making charcoal for the censer, which proved a fizzle. He did not fail for lack of good will or skill, he just took in too much territory that reached beyond the scope of his endowments.

For the year I was with him from 1893-1894, I found him a man with an understanding heart. Others might be able to give a more intellectual course in spirituality, but the Abbé preached it by word and example. One must necessarily imbibe something of the ascetic life under such example, or move on to other fields of endeavor.

It may be interesting to note the results of the Abbé's first year's experience as Master of Novices. There were six of us. One became the founder of the new College in Houston, Texas, then St. Thomas College, Chatham, N.B., and later Superior of St. Michael's College, then Provincial, and finally terminated his active days as parish priest of Owen Sound. Another did splendid work in Texas at St. Basil's College, Waco, and later became bursar of Assumption College, Sandwich. The third and only remaining survivor after 50 years is penning these notes in January 1945.

The other three left, one going back to France; one joining a wester diocese, and the last left the Church and ranted against the teachings of his Mother.

After two years experience as Master of Novices, Father Aboulin was sent to take charge of a small parish in Michigan. There he remained only a short time and then returned to resume his work as Master of Novices. From 1896 till after the turn of the century he continued the work of converting raw material into the finished product of religious life.

His next appointment was at St. Anne's, Detroit, where he played the part of zealous assistant to parish priests: Fathers Grand, Renaud and Ryan. His plodding form could be seen every day meandering here and there, hither and yon in quest of strayed and straying sheep. He had a regular schedule and followed it consistently. Once he got on the trail of one of the erring ones

he stuck to it till the end. He was persistent and would not take "no" for an answer. After supper he took a shot at the evening paper while standing by the window. He did not sit. The news he was in quest of was the death and marriage notices. The rest of the paper did not matter. His real paper was the "Ami du Clergé". That was gospel to him.

The old patriarch was zealous in preaching. Although he could not be heard forty feet away, he religiously pulled out the watch, set it in view and spoke, hemmed and hawed for forty-five minutes in Franch. It would be a high crime to deprive him of the opportunity to preach.

Besides preaching, he was devoted to the confessional. In his later years he be-

came rather deaf and that made the work difficult for — the penitents.

And he loved to sing in the choir. He and the organist sang High Masses nearly every morning and when he was celebrant at a Requiem he sang the alternate parts of the "Dies irae" from the altar.

Besides the above he took an active part in parish societies, especially the French section of St. Anne's Sodality.

Father Aboulin had an implicit trust in St. Anthony's care. One evening, when the streets were muddy he was coming down Lafayette Boulevard. He started to cross regardless of traffic as he was sure St. Anthony would look after him. He was near the curb when a car hit him and rolled him in the soft mud of the parking

space. Bystanders picked him up. He was a mass of mud from head to feet. They brought him into a house and summoned a doctor. Word came to the rectory that Father Aboulin had been hit by a car. I rushed over to the house expecting to find him shattered and mangled. I found him walking the floor, assuring everyone he was all right. We brought him home. Investigation showed that only his snuff box was broken. But the mishap did not keep him out of action. He was around next day as usual. We spoke to him about the necessity of prudent care in crossing the busy streets. Then he told us he was insured in St. Anthony. I think he kept the saint busy.

The years were slipping by;the old man's

sight was failing and he was sent to Assumption College to round out his career. Even in his last days he was the soul of punctuality at the religious exercises.

The simplicity of the old man made him the butt of many little annoyances on the part of the jokers. It was a great sport for the pranksters to play on his credulity. The sense of truth required by the dignity of the priesthood made it difficult for him to understand their statements even when uttered in jest. It hurt his feelings to think that such things be so in the lives of men devoted to religion. And they laughed uproariously at his simplicity.

In his latter days his memory began to

fail. He did not recognize many of his former novices whom he had not met for a year or more. Besides the loss of memory, he suffered from failure of sight. He felt his condition rather keenly. The last time I met him he said, "Father, pray God to take me home."

It was not long before his wish was answered. He was devotedly looked after by his younger confreres. But in spite of their watchfulness they found the grand old man dead on the floor of his room.

A.J. Coté, 1855-1933

The memory of Father Coté is mostly bound up with the history of Assumption. True he spent a few years both in Amherstburg and St. Anne's, Detroit, but the remainder of his life was lived at the College or at the parish church.

I first met him in 1888 when I came to College though he frequently functioned as a priest in my native village of Maidsonte. He was nearly six feet high, well proportioned, of athletic build and a springy step. His hair was black and straight as that of an Indian. His home was nearby at LaSalle, about 12 miles from the College. He was one of the early students of the College and was ordained about 1884. He made part of

his theological course at the Grand Seminary and decided to become a Basilian. He made his novitiate in the old palace that served as rectory for the parish after the Bishop moved his See to London.

For the first twenty years of his priestly career he was occupied as a professor at the College, nearly always as teacher in Third Year Latin. (The course was divided into five sections: three Latin, Belle-Lettres and Rhetoric. Philosophy and Theology were also taught) But Father Coté's activities were not confined to classroom. Being a gifted singer and a lover of music he had charge of the Glee Club. He made that branch quite popular in the College. He inspired the love of

vocal music. It was the usual thing when he appeared in the Little Yard in the evening to see a group of boys around him and all singing the familiar college songs with a sort of Barber Shop Harmony when possible. It promoted good feeling and good fellowship. Three times a week and also on Sunday he presided over the singing in Chapel. When he had a good material he frequently had a quartette sing the hymns much to the delight of the boys. On Sunday evening he conducted a general singing class in Study Hall from 5 till 6 with a violin accompaniment. In this way new hymns were learned and sung with fervor and abandon. Main strength and little modulation was noticeable. His work bore fruit. The concerts and closing exercises found a chorus of

sixty or more vocies rendering some pretentious selection for the pleasure of an assembly of parents and friends. Father Coté had a good sense of humour and a laugh that would be worth a million dollars to a business man. It was a real, hearty, disconcerting laugh that could win an argument in the twinkling of an eye.

But he had the misfortune of being very absent minded and this was the source of amusement to the confreres. His habit of running his hand through his thinning hair led to catastrophe. He was talking very earnestly one day at dinner when we had custard pie. With his hand poised for another swish through his hair his humorous neighbor on the other side slipped a segment of pie into his hand.

Swish went the hand through his hair with pie for a shampoo. It was a great success as a joke and he needed all the disconcerting power of his laugh to offset what chagrin and resentment he might have felt under the circumstances.

It was a treat to hear Father Coté sing Holy Mass. I was present on the occasion of his golden jubilee in Assumption Church. His voice, though not quite so full and resonant was still sweet and caused quite a number of comments on the part of those present with regard to the surprising volume of his voice in his quite advanced years.

The first time I heard anything outside of the regular routine singing of the chapel was on the occasion of Holy Week services in 1889. He had prepared the

quartette for the singing of the Third Lamentation for each evening. He had splendid material. I think it was the sweetest music I ever heard, grant that my experience was limited to the part singing of our choir in my native church. I still think I never heard any thing so sweet and entertaining. I was just wafted out of myself like a man in a dream. It was magnificent.

Father Coté was a man of considerable ability. He was not only a member of the Community Council, but also one of the Consultors of the Diocese of London.

Father Coté made some pretention of being a baseball player. His gnarled fingers were an indication of his skill and awkwardness. Handball was his favorite sport.

Football did not appeal to him. As we had no other sports nothing remained but to walk and walk we and he did either on the campus or out in the country. Father Coté spoke French and English fluently. When speaking English, there was not a trace of a French accent and the same was ture of his French.

It was a marvellous thing that he was not killed on several occasions. He misjudged the speed of a train that was taking him to Maidstone, but the train had no intention of stopping. So Father Coté stepped off the train when it was going about 40 miles an hour. Yes, he spread himself and his length along the right of way. The only damage done was a torn pants leg.

Another time in later years when he had

a car, he was speeding along Front St., Sandwich. He did not make provision for the turn before him and his car went over with wheels up and Father Coté down. People rushed to his rescue. They heaved the car off the stricken priest expecting to find him dead or unconscious. He greeted them with that disconcerting ha-ha and remarked that he would not have been able to sustain the weight of that car much longer.

Father Coté grew old gracefully. His was a slow decline without much change in his buoyant disposition. He returned to the College and devoted his time to prayer and meditation. He seldom went abroad except for a short walk. His was no lingering struggle with death. He was around a usual in the evening and next morning he died. His memory still

lingers fondly in the hearts of the older generation. He had plenty of friends and no one could remain an enemy once he heard that disconcerting laugh. R.I.P.

P.S. Father Coté was born and raised in River Canard Parish and obtained his elementary education there. He was one of the early students of Assumption, probably enrolling about 1872.

Father F.X. Semande, 1855-1922

One of the unknown soldiers of the Army of Christ, a good and faithful priest who, without acclaim, served the Master in whose cause he labored.

Father Semande was my teacher in 1888. Elementary Latin was very successfully taught and we just had to learn Latin Grammar or show a reason why. Yes, the knowledge of Latin Grammar acquired in first year was very useful for the rest of my classical career.

Father Semande was a man of slender build, about 5' 8"; piercing eyes and an aquiline nose. His step was springy and a slight seing to his gait left the impression that he meant business — and I can say from experience, he did mean it.

Father Semande has some experience on the Owen Sound Missions. He was there about 1886 and when I went on the same mission forty years later, he was still fondly remembered. He returned to Sandwich to teach in 1887 and remained at that work for several years, about twelve. His next experience was in the parish of Assumption and Amherstburg. His one outstanding work, outside of the regular parish duties at Assumption, was the demolition of the old palace and the erection of the present rectory.

Father Semande was a very sincere man and always attentive to duty. He was a fair preacher, without any pretense at oratory. He sang Mass very well, though his voice was not robust, it was sweet. He had a good ear for music and frequently

sang in the quartette during Holy Week.

It is proper to give at least the place of his birth. At the time in which he appeared upon the scene, that part of Essex County called River Canard took in a large area. His early education was obtained in the little school at River Canard. Like all schools of that early date, it specialized in the three R's. After completing the course of rudimentary knowledge at his birthplace he came to Assumption about 1872 where he followed the course of studies such as we had then with a view to the priesthood. He was ordained about 1885. As the Novitiate was at that time conducted in the old palace I conjecture that he and Father Coté made their year of noviceship in that venerable institution.

Shortly after his ordination he was sent on the Owen Sound Missions. He did not remain there very long as he was back teaching in Assumption in 1887. From that time till his death he worked as I have mentioned above in Sandwich and Amherstburg.

Father Semande was a good religious, very punctual in keeping his rule and exemplary in his conduct. He had a good sense of humor, but there was nothing frivolous in his conduct. He maintained the dignity of the priesthood at all times, was neat and tidy in his personal appearance, calm and unruffled in his bearing.

His death was sudden. For some time he had been subject to some heart affliction, but he remained steadfast in his duty.

One morning in 1922 he had just finished Mass and was making his tanksgiving when he had a very sharp attack. He gave a loud groan and fell over dead. Father <E.T.> Burns who happened to be nearby rushed to his side. Seeing his condition he anointed him. He died in the sanctuary at the foot of the altar where he had frequently offered up his Divine Master. His last Mass, the offering of himself was completed. He was dead.

P.S. Father Semande built the present rectory about 1910.

Father T. Gignac, 1868-1915

Father Tom Gignac was born and raised at Petite Cote. He was one of a large family. His father's name was Richard.

He came to the college about the year 1885. He was tall, and slender but very agile. While not an outstanding athlete he took part in the usual routine of games for the exercise he needed. To this he added interminable walking with his classmates.

As a student he excelled in languages but found mathematics an unsolvable mystery. Latin and Greek were his specialty.

Father Gignac was one of the first group of novices in Toronto, 1892. The others

WERE Father Reath, Father J.A. Sullivan, Father C. Donnelly, Father J. Player and Father J.C. Plomer. After his novitiate year he went to the Scholasticate which at that time was operated in St. Michael's College, Toronto. Father McBrady was the Master of Scholastics and carried the whole course of studies. The scholastics were moved to the Novitiate in 1895. After a year Father Gignac was called to St. Michael's College to teach Third Year Latin.

When the Seminary was opened at Laporte, Texas, 1903, the Basilians were invited to take charge. Father Gignac was the first Superior and his assistants were Father Plomer, Father V. Donnelly, Father O'Neil and later Father Morley. He

carried on the work at Laporte until he was appointed Superior of St. Basil's College, Waco, about 1912, succeeding Father M.J. Ryan. He remained Superior of St. Basil's till 1914.

His tenure of office at St. Basil's, Waco, saw him in his element. He was an excellent shot with either rifle or shot-gun. Now guns entered into the scheme of a Texan's life. Hence, it was no diff-icult thing to establish a gun club, to attain profiency in breaking blue-rocks or seeking game that abounded in the prairie surrounding the College. It was quite the proper thing to see a group of young, buoyant Texans scattering out over the terrain and firing at everything that flew, especially doves and plover. The successful ones had something extra

for supper as they were permitted to enjoy the fruits of their hunt after cleaning it. In those conditions school life took on a romantic turn. The boys loved it. Strange wasn't it to see boys coming to school with shotguns as part of their college equipment.

Father Gignac completed his turn at St. Basil's in 1914. He was transferred to Sandwich where he again took up the teaching of the classics.

It was during Holy Week of 1915 that he became a victim of meningitis. He had been down town on Holy Thursday and was returning to participate in the Tenebrae exercises. He felt a severe pain in his left ear. The pain intensified and he was compelled to retire to his bed. Next

morning he was worse. He felt his end was near and remarked as much to Father Tighe who dropped in to see him. He was moved downstairs to the priests' flat. All day he struggled with the pain and became delirious. His sufferings were punctuated with outpourings of prayer, especially the Magnificat. On Sunday he was taken to the hospital in Detroit in hopes that an operation might improve his condition, but all in vain. He died on Monday and was buried from Assumption Church, where he acted as assistant when not engaged in college duties. His death was a shock, especially to the College in Waco, Texas. His Requiem was sung by his nephew, Father Pageau. R.I.P.

Father L. Renaud, 1850-1925.

The River Canard Parish was generous to Assumption in the early days of the College. Like his conferes, Fathers Coté and Semande, he was born and raised in the River Canard Parish and received his early education there. The pastor, Father Marseille, was always alert to budding vocations and Father Renaud found his way to Assumption. He was one of the first class of students and went his unobtrusive way through the course of studies that led to the priesthood. He likely made his novitiate at the old palace as I never heard of his going to France for that purpose. He became Recreation Master in 1884 and continued at that duty till his ordination in 1888. Then he was on his way.

His first priestly duty was begun at Amherstburg in the Fall of 1888. He was assistant to Father Patrick Ryan.

His placid nature was evident in his work. Just as in College he was a stickler for duty, so in the parish he continued along the same lines, rendering faithful service both in Amherstburg and at the outlying missions of Harrow and Pelee Island. Father Renaud succeeded Father Ryan as pastor when the latter was sent to Owen Sound to take charge there.

Father Renaud was methodical in his habits, advancing slowly and surely and zealously in the work of saving souls and keeping the parish buildings in good repair. His next move was to St. Anne's, Detroit, where he carried on the work as pastor and established the Novena to St. Anne

WHICH IS YET A VERY SUCCESSFUL and spiritual venture.

About 1920 his eyesight began to fail and he had to discontinue saying Holy Mass. He utilized the opportunity to devote himself to the sanctification of his soul. He assisted at all the Masses each morning and spent much of his day in visits to the Blessed Sacrament, with the Stations of the Cross. He was punctual at all religious exercises. His beads were a constant companion to his darkening hours.

As the Superior, Father M.J. Ryan, was anxious about his welfare, he secured the services of a layman to watch over Father Renaud every night, as well as to shave, wash and dress him. At last came the reward of that care. The attendant

called Father Ryan and said he felt Father Renaud was dying. It was ture. Father Ryan anointed him and he breathed his last shortly.

Father Renaud was a middle sized man with dark hair until late in life. His countenance was swarthy. He had an ever ready chuckle for some humorous remark and seemed to maintain an imperturbable calmness in all the vicissitudes of parish life. Though not an intellectual giant, he had a good practical business sense, preached a fair sermon, sang Holy Mass creditanly, was gentlemanly at all times, was an edifying priest, a good religious and a noble man of God. He was buried in the College cemetery lot in Sandwich in 1925. His nephew, Rev. L. Beuglet, sang his Requiem.

Rev. John Purcell, 1878-1918.

John Purcell was born in Ireland and came to Canada at the age of four. He was a rosy-cheeked lad and spoke English with a brogue that was the delight of his teachers at the parish school. After completing his course in St. Basil's Separate School he enrolled at St. Michael's College. As he was not athletic, his studies were not interruped by distraction about sports. He was a splendid student and had ability above the average. In course of time he completed his course at St. Michael's College and went to the Grand Seminary at Montreal. After a year or two at the Grand, he decided to become a Basilian. Strange to say his way was halted, not for any personal reason, but for some cause which was soon

removed by influential Father Brennan and John found himself in the Novitiate at Toronto. There is nothing outstanding in his novitiate career. He was a man of rule and fitted into the scheme of Basilian life quite readily. He completed the theological course in due season and was ordained in St. Basil's Church in Toronto. Then began his active career as a professor. He was sent to St. Basil's College, Waco, Texas, where he began assuccesful career as professor of Philosophy.

In 1910 Father Purcell was moved to Toronto and in 1915 came to Sandwich to continue as professor of Philosophy. He taught with great success and his pupils were enthusiastic about their work and his teaching. He died a victim of the flu in 1918.

skill in organization of forces and perfection of ceremony.

It was amusing to see him put on a show of deep indigantion. Oh, how his command of English with an intermingling of Irish scorching terms of repreoach could produce the effect of reducing the object of his pretended wrath to annhilation. I had the misfortune to be his nurse for about five minutes during a period of painful illness. He asked me to wash his face with lukewarm water. By mistake I took the cold. At the first application of the wash rag a howl of indigantion rent the air and then, oh then! I heard a burst of blistering eloquence that took in the whole generation of my tribe along with their ancestors. Whe He did was eloquent. And I could not explain the

mistake away. I was an "Omahdaun" in every degree and angle ot profound stupidity. No. I did not last long as a nurse.

Came 1918 and the flu. It was particularly viruletn. People were dying like flies. In the College at the time there were at one time 85 cases. It was a period of great anxiety. Among the victims was Mr. Lodato. Father Purcell buried him on a Friday and came home from the funeral, took to bed, and died on the following Friday. He was the third Basilian to die in the house that year. He lies in the little plot near the Bridge in Assumption Cemetery where so many of the old professors of Assumption await the Judgment day. R.I.P.

Emil J. Plourde, 1879-1934.

E.J., which he never heard from his college days to his death, was familiarly called "Jig", a corruption of "Gig" which someone fastened on him in early college days.

Father Plourde was born and raised in that part of Detroit called Ecorse or perhaps River Rouge. Some how or other he attended St. Anne's School. His next venture in education brought him to Assumption about 1894.

He was diminutive, with light curly hair, a melodious ripple of a laugh and a sunny disposition. He had many of the traits of his ancestors about him. He could adapt himself to any and all circumstances and feel at home with a genius for rising

to the occasion whether making or repairing things as occasion required.

College life was a perpetual picnic for the little fellow. He teamed up with Nig Clarke who was later to become famous as one of Baseball's leading catchers. So Nig and Jig became the battery for the Tai Kuns, Nig as catcher and Jig as pitcher. Both had a rollicking disposition and there was always something doing as neither could be serious for any length of time. College days came and went with Father Plourde taking a very active part in all athletics, particularly baseball and handball. His studies received sufficient attention to merit success.

His next move was to the Novitiate, about 1899. He managed to throw a considerable amount of merriment into the course at the Novitiate. His merry, rippling laugh at recreation hours was a tonic. He and Father Aboulin seemed to pull along splendidly. It was amusing to hear the old man clling Mr. Plourde as nicknames were forbidden. When Father Aboulin wanted a quick response to a summons he forgot all about the regulations and in his throaty voice called "Jig". The response was prompt. He had tried the "Mr. Plourde" often with no result, but "Jig" brought quick action.

After novitiate year, Father Plourde took a business course in one of the commercial schools in Toronto. As a con-

sequence he was always engaged in that line of work as long as he was in Colege. Besides this he generally had charge of athletics as he was an all round expert in all games. But the water had an attraction also.

Father Plourde spent his early years in Waco and Houston, Texas, and then returned to Assumption in charge of the commercial department.

His first parochial work was as assitant to Father Coté in the parish of Assumption. Later on he was transferred to St. Anne's, Detroit.

His ordination took place in the early part of the century, about 1904.

Most oldtimers remember him as an athlete.

He was like a rubber ball, just bouncing over the ground and throwing zest into every game. To us of later date he displayed considerable knowledge of dogmatic theology. He talked well and maintained his arguments with skill and learning.

Father Plourde was a very companionable confrere. He had a fund of humour and his rippling laugh added to the pleasure of any gathering. It was a pleasure to hear him sing Holy Mass. His voice was a rather rich baritone, of considerable volume. He preached well and earnestly though one would not classify him as an orator.

While in St. Anne's, he came to the College frequently. It was on his last trip here that he had a heart attack. He made

his preparation for death. When all was done, he remarked to Father Moylan, "It is a fine thing to have lived a good life". He was buried in the College plot at Assumption Cemetery where he had seen so many of his confreres laid away during the years of his association with his Alma Mater. R.I.P.

Father T.J. Finnegan, 1875-1918.

Take off your hats to Father Finnegan. He was heroic and could smile under the most trying circumstances.

I became acquainted with Terry Finnegan, usually called "Ted" and sometimes "Jerry" in 1893. He was a fellow novice in the second year of the Novitiate.

Father Finnegan was a cripple from childhood. He told me that he went to bed one night perfectly well and when morning came he could not rise. His leg was helpless. It looked like infantile paralysis. For over a year he was confined to his bed. When he was able to get up, he could not touch his foot to the ground. In fact the leg seemed to

be about four inches shorter than the other and above the knee it was about an inch or two in diameter. It was a wonder the poor limb did not break off.

The Finnegans were of great faith and they had the Precious Blood Sisters praying for him continually. In his condition he was compelled to use a crutch. Though it was an awkward appendage, he became very alert and agile, so much so that he frequently played "goalie" with his companions in a game of lacrosse. He even afterwards learned to skate as the leg seemed to be lengthening. When I knew him first he could touch his dangling toe to the ground and was able to get around with a cane.

In the Novitiate, his observance of rule

WAS EXACT. His cheery dispostion made the passing hours seem shorter. He was a source of edification at all times. When his novitiate year was completed, Father Finnegan was sent to St. Anne's, Detroit, where he taught in the school and at the same time took up the study of philosophy. For this special branch he came to Assumption once a week to have special class.

In 1895 he moved to the Scholasticate which was then held in the Novitiate. Father McBrady was Master of Scholastics and conducted the whole curriculum of studies, Latin, Greek, English, Mathematics and a special class in Philosophy for Father Finnegan and Mr.
At the same time we began our theology.

Father McBrady's health gave out after three or four years of this strenuous life and was succeeded by Father Vaschalde. Under him we completed our course in theology, Church History, Scripture and we were ordained August 15, 1899. Then we were on our way.

Father Finnegan's first year of priesthood was spent at Sandwich. The next year he was sent to St. Basil's College, Waco, which had been opened in the preceding year. He continued in Waco in the new St. Basil's College on Provident Heights acting as Vice-President under Father Ryan who had succeeded Father T. Hayes, the first Superior. He continued at St. Basil's until 1914.

Father Finnegan became Econome of Assump-

tion and was very successful. His next move was to the Novitiate where he acted as Assistant to the Master of Novices. In 1918 he developed a case of appendicitis. He was operated on but peritonitis set in and was fatal. He was assisted in his dying hours by Father N. Roche who had been a fellow novice in 1893.

Father Finnegan, in spite of his infirmity, was a bright, cheerful confrere. His ability was above the ordinary. As a leader of men, he was in a class by himself. Many a time I have seen him transform a crowd of fellow Basilians into a Glee Club with spirit and gaiety. He had a beautiful tenor voice and used it successfully. Even the older priests

would assemble to enjoy the impromptu entertainment in some confere's room during recreation periods.

As a preacher, Father Finnegan could deliver a substantial, thoughtful sermon. He had a pleasing delivery, a facility of expression, and his sermons were always worked out carefully beforehand.

As a religious he was very exemplary unless his infirmity prevented his attendance at exercises. He frequently suffered intense pain, but one never heard a single groan to show to what degree he suffered. His death was a loss to the Community. His leadership was missed. The influence of his genial presence was gone. He had gone the way of Eternity, one of the six Basilians who died of the flu epidemic of 1918. R.I.P.

A.J. Morley, 1876-1914.

Hats off to a grand little man. Little I say for he stood about 5 foot 5 and weighed 98 pounds. Consider that, ye behemoths of girth — 98 pounds. So you see he was small with his head out of proportion to his meagre body and set on a neck that was slender and small. His eyes were black and rather piercing, his voice was big for one so small. His gait in walking had a swing to it. One would be inclined to say he had a consequential manner but his gentle smile took away any intention of manifesting a superiority complex.

Father Morley was a convert. He came up the hard way. He was English, but in his early youth he found himself at work in

the mills of Lowell, Mass. His interest in Catholicity began while engaged as mentioned. His wages were not great and when his board and room rent were paid he had little left. He told me that he used to make a dinner of an apple and a bun in order to get enough money to buy a set of Darras' Church History. He continued this life of sacrifice in quest of truth. It may be that his years of self denial had a lot to do with an adverse stomach condition. When I knew him later as a priest his stomach was in such poor condition that he could not retain his food. I do not know how he continued to live.

In some manner or other he made his way to St. Michael's College, Toronto, and completed his course of studies. He entered the Novitiate and became a Basilian.

After ordination he taught at Assumption. Then he was sent to Texas to teach in the Seminary at Laporte, but after a couple of years returned to Sandwich. Father Morley in 1913 went to England to visit his mother. He told me his reception was rather frigid. They could not overlook the fact that he had become a Catholic and even become a priest. On his return to America he came to Sandwich again. His health continued poor, but in spite of that he went abroad to Detroit, nearly every Sunday to help the parish priests as was our custom even then.

I recal his last work in the service of the Master. It was on the First of November, 1914. He set out on his mission and did not return alive. He had done

his work on All Saints and All Souls and was stricken with an acute pain in his abdomen. He was brought to Hotel Dieu in Windsor. An examination of his abdomen was made. They found a growth in his intestines that almost completely prevented the functioning of his bowels. They cut out the section very successfully, but Father Morley died on November 5, 1914. He died as he lived — a gentle soul at peace with God and man. He was buried in the Basilian plot in Assumption parish, November 8, 1914. RIP

Father T. Moylan, 1879-1942.

My first acquaintance with Father Moylan was made in 1894. He was then a student at St. Michael's College.

Tommy Moylan, as he was popularly known, was a medium sized boy, athletic, especially in lacrosse, a splendid student of more than average ability, a clear head, sound judgment and with a pair of piercing eyes that were an argument all in themselves.

After completing his classical course, he made his novitiate. Then began his really active participation in the field of education. His scholasticate course was but a continuation of his brilliant classical course and then came ordination in St. Basil's Church, Toronto, August 5, 1906.

Father Moylan began his life's work in the classroom at Assumption. He taught as a scholastic and continued as a priest. Owing to his executive ability he became Master of Studies and was at the same time Chief Prefect of Discipline and I can assure you he was a success in the latter field. The unruly student dreaded an interview with Father Moylan. Those penetrating eyes with their devastating look fairly withered the culprit. Yes! The rebellious dreaded a visit to his sanctum. They preferred any kind of punishment to that. As a professor he was enthusiastic but not uproarious. His calm, quiet method produced results in good measure.

After a course of years in Assumption he went to Waco in 1915. That was the year

that Waco closed its doors as a College and Father Moylan then returned to Sandwich.

It was here that he contracted the sleeping sickness about 1920. The report went out that he had died and Mass cards arrived in numbers. He was the only one I knew who personally received such cards. Owing to his illness his college career ended. He went to Toronto and spent the final years of his life in the Scholasticate. There he was a vast help to the rising generation of Basilians. He was their Director. Although the infirmity continued he still retained his lucidity of mind. The passing years found the infirmity increasing in its devastating way. He slept much, rose at his leisure, said his Mass, and then went

back to sleep till late in the afternoon. He spent his evening recreation with the brethren and frequently played a game of bridge. Things came to such a pass that his eyes closed even at play. This was but a premonition of the end. For over twenty years he was a victim of this insidious sleeping sickness, but no complaint ever escaped his lips.

Father Moylan was a man of very high principle, a model religious, and he was a model of obedience and prayer. He was a lovable companion and had a good sense of humor, but not of the boisterous kind. His little chuckle and pleasant smile showed that he was appreciative of the humor of others. His courage and patience helped him face all difficulties with calmness. In all my experience I never

knew him to be out of temper. Though he was absent from Assumption for several years, the old students on their return to the scenes of their youth spoke reverently and affectionately of him even though he had demolished their unruliness with his devastating gaze.

Father Moylan died at the Scholasticate in 1942 after 36 years of priesthood. He lies with the departed brethren, his old professors, in the Basilian plot in Mount Hope Cemetery, Toronto. R.I.P.

Father F.X. Frachon, 1835-1916. "Billy"

He was a lovable old man. His retarded gait, indicative of failing powers, shuffled along the corridors of St. Michael's College for practically his whole lifetime in Toronto.

Father Frachon was born at La Bonnet in France in 1835 and was ordained in 1860. Then he migrated to America in the early days of St. Michael's College. He learned English after his arrival but never thoroughly mastered the language. It is recorded of him that he once preached in St. Basil's Church. The parishioners complained that they could not understand French. So that about terminated his efforts at pulpit oratory.

Father Frachon was of medium size. When

I came to know him in 1895 he was showing signs of advancing years with greying hair and somewhat bush whiskers. His style of wearing his hair was somewhat primitive. He did not wast much time on the arrangement of his thinning locks.

For many years Father Frachon was professor of theology, both dogmatic and moral. He was a good theologian and his advice on moral questions was much sought. His presence at the weekly conference found him in the thick of the fray and helping out his pupils in the weekly quiz. Along with teaching at St. Michael's he acted as chaplain at St. Joseph's Convent. They revered him as a saint and his memory is still cherished by the nuns who came under his spiritual

guidance. They dearly loved the grand old man who still maintained the simplicity of a child.

Father Frachon was a real religious. Prompt obedience found him at his post at all times. One could set his watch by the old man's movements. As might be expected he was also confessor for the college boys. He knew them better than they knew themselves. The spirit of Christlike charity pervaded all his dealings with the sinner, both in the college and in the church where his confessional was usually crowded.

The confreres had a great affection for him. To the older ones, he was always Father Frachon, but to the more democratic up to the minute younger and rising generation he was affectionately called

"Billy". They meant no disrespect. For recreation he took a walk in the front of the College with one of the older men, or engaged in a game of dominoes with the confreres: Fathers Teefy, Brennan, Martin. The battles were hard fought, but in spite of their bickering they parted friends, to renew the battle next day.

Father Frachon, in company with Father Aboulin, made several visits to France. This happened about every five or six years and they did have a fine trip, visiting Rome as well as France. No doubt the two old patriarchs cut quite a dash among the travellers of the ocean voyage, with their long Prince Albert coats and clerical bearing. Probably the hardboiled traveller put them down as a

couple of fossils from the desert. In any case they both lived up to their dignified calling, always priestly and never frivous.

Father Frachon never had robust health. He suffered from a bronchial affliction as well as other ailments that he never mentioned. He suffered in silence, and alone. Like Tennyson's brook he seemed destined to go on forever. They just took him for granted. But the day came when Father Frachon was not around. In fact he was quite ill. Naturally his spiritual children at St. Joseph's were much concerned about him. They doubled and tripled their prayers, but his weight of years broke down all resistance and the grand, ol, beloved patriarch of St. Michael's College was no more. He lies in the Basilian plot in Toronto. R.I.P.

Father J.J. Costello, 1870-1906.

Father Costello had a remarkable career. He lived in Toronto and was one of a musically endowed family — all could sing remarkably well. But John was the best of the lot for he was musically trained.

Tall and slender, he had not very good health. However, in spite of this handicap he played baseball with enthusiasm. His early years were spent as a gilder but in the meantime he practiced vocal music for his voice was a very rich baritone. In quest of further training, he went to New York to study and in his work as vocalist he became a member of a quartette that sang in St. Matthew's Church. If the rest were as good as he,

then it was an outstanding combination. He travelled about in his musical capacity and we find him even in Washington. He related to me a little incident of his career. It was in Washington the event took place. There was a celebration for the Grand Army of the Republic, for the survivors of the Civil War. The occasion brought President McKinley and his cabinet to the celebration. The Opera House was crowded with the now aging soldiers who still survived. John Costello was chosen to sing a number for the Old Guard. He chose as his selection "We are tenting tonight on the old Camp Ground". With his glorious, rich baritone he filled the Opera House with resonant melody. The Old Guard sat entranced and many a tear coursed down the weather

beaten cheeks of the now stilled assemblage. They were entranced and swept out of themselves, fascinated by the beautiful rendition of the old familiar song. The song was done, the audience sat in awesome silence for a short moment, then pandemonium broke loose. For five minutes the mad appreciation was maintained. Such an uproar of entrancing pleasure and delight had never been manifested before. When the din was silenced, the President of the United States, Wm. McKinley, arose and calling for the singer, he took the little flag from the lapel of his own coat and pinned it on the breast of John J. Costello. It was a proud and pleasing moment. That little flag was in my care for some time. I gave it to his brother Cyril to whom the incident meant much.

At the turn of the century John Costello was a student at St. Michael's. He began his course of studies about 1895 and at the same time acted as prefect of recreation. Father L. Brennan had taken him under his care and at his suggestion John decided to study for the priesthood. In his years of study and after completing his course, he was engaged in stage work. He sang in a very prominent musical comedy. This course he abanonned for the higher calling.

As a member of St. Basil's Choir he continued to utilize his grand gift. How often I heard him as his glorious voice rolled out in tremendous volume or just floated like a gentle zephyr, charming and fascinating in its beauty, just subduing the full congregation to a state of rapt silence.

His father was collector in the church. Some wag could not resist the circumstance and remarked that while the son was singing upstairs, the father was collecting the pennies down below.

But ill health still pursued him. His lungs were affected. In the hope of improving his condition he was sent to Waco, Texas, in the second year of its existence, 1902. Naturally he was welcomed in the land of the sunny south. His voice was a passport to everything worthwhile. On Sunday night when he was singing in the parish church you could hear that glorious voice rolling through the open window and down the street, while pedestrians just stopped in their tracks to hear such singing as they never heard before.

In 1903 John returned to Toronto where he took a business course with a view to teaching that branch in the College. In the meantime he was continuing his studies. In 1904 he was ordained. I heard him sing his First Mass in St. Basil's, but though the voice was still rich, the volume was decreasing on account of his lung condition.

Back to Texas he went after his ordination. He began teaching in the new St. Basil's under Father Forster, but the weakening struggle with consumption left him a wreck. He was sent to the Provident Heights Sanitarium where he lingered on for a time. Finally the struggle for existence became too great and he died and was buried in Waco, Texas, in 1906, the only Basilian buried there.

(In all his priestly life I think he sang Holy Mass a very few times owing to his weak condition.) R.I.P.

Rev. J.J. Guinane, 1854-1905.

Father Guinane was one of the outstanding men of the older generation. Born and raised in Toronto, he made his studies with the priesthood in mind at St. Michael's College.

In physical appearance he was tall and in his early days quite slender. He was athletic and was a splendid baseball player. He was a second baseman. Besides this he was no mean hand at putting the 16 pound shot. But these things are mere incidents in college life. His graceful carriage was noticeable for the ease with which he seemed to skim along the ground. Even in his older days when obesity robbed him of his attractive, well-porportioned build, he still main-

tained his graceful carriage.

Mentally Father Guinane was a giant. The President of the University stated that he might easily become the leading mathematician of Canada. A little story will illustrate the point. He and Father E. Murray were coming down from Winnipeg on their holiday jaunt. By chance they met a couple of university men, one from Harvard and the other from some Western University. The western man had a difficulty which he proposed in the midst of a general conversation. Someone had put before him some mathematical problem that seemed to contravene the principle of Mathematics. He stated that he knew the conclusion was wrong but could not put his finger on the error. The Harvard

man did not seem to be able to meet the difficulty. Father Guinane asked to be allowed to see the problem which the western professor had. He adjusted his pince-nez, took out his pencil and ran down the problem like a hound on the scent of some game. He emitted a grunt and stated: "He is wrong here", and gave the correct solution of the problem. The two professors were taken back to think they could not see the erroneous reasoning. Who are you, they both asked. In reply Father Guinane stated, "We are only a couple of priests of St. Michael's College on a holiday". It was rather astonishing to them to think so much talent could be buried in a little unknown college in Toronto.

Father Guinane's talents were varied. Had

he been out in the world he might readily have become a millionaire. He knew the commercial world in a way that even few business men could grasp. To illustrate that point also let me give another incident. Father Guinane was coming down from Montreal. He met a banker on the train. They got into conversation and the banker felt he was master of the conversation until Father Guinane gave him the latest quotations on the Stock Market in London, Paris, Rome and other leading commercial centres and explained the reason for the variations in the rise and fall of stocks. The banker was rather taken back and confessed that Father Guinane knew more about the banking business than he, a life long banker, had learned from his years of experience.

So the unknown priest just startled the worldly wise man by the depth of his knowledge of things that the could not expect from a simple priest.

Besides Mathematics, Father Guinane was an excellent cornet player and functioned in the St. Michael's Band in 1874. That seemed to be the extent of his musical ability, though he sang Mass creditably. I say creditably for St. Michael's had several very excellent singers who could add glory to the chanting of Holy Mass, e.g. Father Vincent, Father Marijon, Father Chalandard, Father Martin, Father DuMouchel and others of lesser calibre who did not disrupt the solemnity of Holy Mass by raucous croaking. As a preacher Father Guinane was not in the class of

oratory with Fathers Teefy and McBrady but he could and did deliver a splendid, practical sermon.

Father Guinane was one of four brothers: William, a merchant in Toronto; Joachim, a splendid physician; John, a merchant also; and James the Basilian. He was ordained in the early 1880's and on account of his commerical gifts he was soon elevated to the post of College Econome. This, with his teaching, gave him a full day. At the turn of the century he was transferred to Assumption College where he taught Philosophy.

It was in 1904 he developed a concer of the tongue. No one knows the intensity of his suffering. Never was a word of complaint, or even a groan of pain heard

from him. It was only in the silence of the night that a passerby might hear a moan of pain, coming from his room. He bore the martyrdom with patience and resignation.

One night when I was on dormitory over his head, I heard a loud thump on his floor below me. I rushed down and found the poor man just gushing blood like a geyser. I summoned Father Moylan and we took charge of the situation. We got Father Ferguson and Father Hayes, summoned the nurse and the doctor. The rush of blood from the cancer was checked. We summoned his brother, Dr. Joachim, from Toronto. It was decided that he would be better cared for in St. Michael's Hospital in Toronto. So it was under

his brother's care that Father Guinane went home. It was touching to see the farewell between Father Ferguson and Father Guinane. The grand old man came to Father Guinane's room to say farewell. He grasped Father Guinane's hand and with tears in his eyes and a lump in his throat all he could say was, "Good-bye, Jim".

Father Guinane arrived at St. Michael's Hospital and was cared for by his brother particularly. Father Guinane suffered intensely and the doctor kept him under opiatics, though every day or so he permitted his brother a short period of lucidity. So Father Guinane spent his final days gravitating between spells of pain and scientific relief till July 3, 1905, when he passed away.

In the passing of Father Guinane the Community lost an intellecutal giant, a cheerful companion, and a practical business man. He lies in the Basilian plot in Toronto. R.I.P.

Rev. V. Reath, 1869-1929.

Father Reath was raised in St.Thomas, Ontario. I am not sure if he was born there. In his earlier years before entering Assumption College in 1887, he was a telegraph operator on the Michigan Central Railroad. His work there brought him up and down the line as a replacement for absent operators. Like all growing boys he had a liking for baseball and played the game well.

Entering Assumption in 1887 he took up his studies with a view to entering the priesthood. He followed the curriculum required, played second base on the Stella baseball team, the top team of the College and at the end of his Rhetoric year entered the Novitiate with the first group of novices in 1892. His fellow novices

were T. Gignac, J. Player, J.C.Plomer, J.A. Sullivan, V.J. Donnelly and S. Rocheleau. Of that group all persevered except S. Rocheleau who became a priest of Lond Diocese.

After novitiate year, V. Reath took up his studies as a scholastic with Father McBrady as Superior. After completing his course, he was ordained in 1897. Then he was sent to Assumption. He was made prefect of Recreation. This post he filled with success. He was much respected by the students and was sort of a board of appeal by many students who needed guidance. Father Reath had very little experience in the classroom. He was more at home on the campus. Infirmity dogged his steps. He became too infirm to carry on his prefecture.

His latter years were spent in St. Michael's College. He taught history. As an extra charge he had the care of the children at the Good Shepherd. He did splendid work among them. He heard their confessions with much profit to the class. It was while leaving the Monastery that his feet slipped on the icy pavement. He fell heavily to the ground and struck his head. He was rendered unconscious by the fall. He was taken to St. Joseph's Hospital. For two or three days he remained in a coma. In his delirious condition he was continually repeating the form of absolution. He passed away without regaining consciousness. He was buried from St. Basil's Church and lies with his brethren in the Basilian plot in Toronto. R.I.P.

Father Edmund Burns, 1884-1928.

Father Burns was born in Amherstburg. His father was Scotch and his mother French. He spoke both French and English perfectly. When speaking English one could not detect a trace of French accent and vice-versa.

Father Burns was one of a family of five, two boys and three girls. He attended the Spearate School taught by the Sisters of the Holy Name. He was a brilliant student. In 1901 he entered Assumption College to begin the classical course. He had a wonderful facility in learning Latin and Greek. His English course was equally brilliant. In a class of sixteen he was always near the top. In all these years he displayed a splendid sense of humor. His curt remarks on all occasions

produced either a smile or a hearty laugh.

After completing his classical course, he entered the Novitiate about 1907. Then came his course in the Scholasticate. He was so successful in his studies that after ordination he taught English in the higher classes.

Father Burns' next move was to the care of the parish of Assumption, Sandwich. Here he carried on the regular work of the parish with efficiency and zeal. His special effort was the establishment of St. Francis School. He purchased the canning factory then idle and remodelled it into a splendid school and hall. Besides this he built a convent for the Sisters of the Holy Name. He also tore

down the old sheds that had been used to shelter the farmers' horses during services and re-arranged the ground into a parking lot for autos. The expense of all these changes was financed successfully and all were pleased with the improvements. It was during Father Burns tenure of office that Father Semande died just after celebrating Mass. Father Burns had just time to anoint him.

About 1924 Father Burns was returned to the College to resume his teaching of English. He felt that change rather keenly as he had become enamored of parish life, but as a good religious he took up again the burden of the classroom with resignation.

In 1928 Father Burns caught a severe cold

that turned out to be pneumonia and he died. He was laid to rest alongside his departed brethren in the Assumption Cemetery, R.I.P.

Father R. McBrady, 1848-1936.

He was the first priest I met in Assumption College, September 4, 1888. He was Prefect of Studies. His duty was to see to it that all classes had their proper professor for the day. If not, he filled in. My first impression of him never changed in all the years I knew him. He was efficiency personified, dapper, pleasant looking with the roses still in his cheeks. He was genial and amiable, but all with dignity and pride of uniform. He was a priestly man then and remained so all his life. His speech was clear cut and refined. He was still enjoying the buoyancy of robust health and youthful vigor.

Father McBrady was born in Pickering,

Ontario. He was a neighbor of the Superior, Denis O'Connor. Father McBrady was a very clever student. In early life he went to France with Father <Daniel> Cushing. He learned to speak French with fluency and with equal ease mastered Latin and Greek. In fact he was one of the fast diminishing group of classical scholars who could quote the classical authors with freedom and unction to the amazement of his hearers.

When Assumption College was opened in 1870, Father McBrady while not yet ordained was appointed to the staff. He had made his novitiate in France prior to returning to America. He threw himself into the work of teaching as well as into the study of theology and was ordained about 1872. His work was carried on with

enthusiasm. He could not endure indifference. He could understand stupidity but not indolence. Great were his manifestations of outraged feelings when he went on a rampage over some display of thoughtless ignorance. In the Yard he took part in the football games, encouraging by his example as well as cheering on the play. Yes, he was swift on his feet and seemed to fly over the ground in pursuit of a football.

In 1889 Father McBrady was transferred to Toronto, to St. Michael's College. There he not only taught classes enthusiastically, but also did a tremendous amount of preaching. With his golden voice ringing like a bell and his flow of diction that issued from his lips like a torrent of charming grace in well rounded

periods and facility of expression, he held his audiences spellbound. He was a pulpit orator of the first order.

In 1894 Father McBrady was made Superior of the Scholasticate, first at St. Michael's and then up at the Novitiate. He carried on the whole curriculum by himself for about four years along with his numerous engagements for preaching all over the city. Is it any wonder that overworked nature broke down and Father McBrady had to retire from the intense work of the Scholasticate. From my own experience he did his work well as I was one of his pupils. In 1902 Father McBrady was back in harness again. He became Superior of Assumption College, from 1902 till 1908. He threw his whole heart and soul into the working of administration

and even teaching. The number of students reached the 200 mark during his regime, I mean boarding pupils, and continued to increase during his regime.

In 1914 his term of six years came to an end and he was transferred to Toronto, to St. Michael's College where he spent his remaining years in his usual activity. He just could not keep out of the classroom. He taught theology during his declining years.

His years were piling up and senile decay began to manifest itself. He seemed to become oblivious of the flight of time and space. At times he would remark about being over in France and narrate things as if they were recent occurrences. Again he would make atrip (in imagination) to

Amherstburg and have a delightful time there. One day Father Heydon remarked, "It does not cost you much to travel". He came to the pass where the hours of the day and night meant nothing. Now all this might be very amusing to an indoor sport, but Father McBrady was so highly respected and deeply loved that he received nothing but the kindest attention on all hands.

It is strange that with the decay of his faculties he could pour out quotations by the page from the Latin and Greek classics. It was a source of admiration to Professor Gilson, the founder of the Mediaeval Institute. Just to stir up the venerable classicist he would make some disparaging remark about something classical. That was like touching a match to a heap of

inflammable material. Father McBrady just let himself go and Professor Gilson just sat in rapture listening to a Master pouring out his heart in defence of his beloved classics in classical Latin or Greek.

Father McBrady held a very high place in the minds and hearts of the different sisterhoods in Toronto. His condition was a matter of deep concern to them all. They had all been the benefactors of his tremendous talents both as lecturer, spiritual guide and confessor.

Father McBrady had no university degrees tacked on to his name, but the University of Toronto appreciated him for his work as a scholar of high repute. Had he wished it, he might have had an honorary title,

but he was quite content to remain as he was simple Father McBrady, C.S.B.

In 1936 the end of his active career was reached. He just died of old age. He lies with his confreres in Toronto. R.I.P.

Rev. T.J. Heydon, 1857-1935.

Father Heydon came from Adjala, Ontario, a sort of nursery for priests. He was a nephew of Father M.J. Ferguson. After the usual routine of the quest for knowledge in Adjala he entered St. Michael's College in the 1870's. He was intelligent beyond the average, with a flare for classics and mathematics. He completed his course in Toronto and went to England to make his novitiate. On his return to Canada he made his theological studies at St. Michael's College and was ordained about 1882. Then he came to Assumption where he taught Belles Lettres for several years

He did not confine his efforts to the classroom. He was a real promoter of athletics though Nature had not endowed him with any

particular ability. With athletics in a haphazard state in the early days and as there was no fund for their upkeep, their existence depended on the seasonal collections of 25 and 50 cents and that helped provide some material. For the football field, Father Heydon provided a set of fancy goal posts and a football. He did not limit his assistance to football alone, but baseball was the beneficiary of his generosity. Besides bats and balls, he bought the first catcher's mitt for the College about 1891. He even furnished a tent to provide shade for the teams between innings. It lasted a couple of years and then just disappeared.

Besides his ordinary classroom work, he took his turn on recreation, assisting the regular prefect, took charge of dorm-

itory every other week, had charge of the B.V.M. Sodality, took charge of the refectory quite frequently and often lent a hand to some neighboring parish on Sunday.

Father Heydon developed a hobby for riding horses. It served as a source of humor for the boys and staff. He took their chaffing good naturedly.

About 1893 Father Heydon was sent to the Owen Sound Missions. He did not remain there very long. He returned to St. Michael's where his career gravitated from classroom to the more important executive offices of the College. He also had another session in Sandwich as prefect of studies, supplying the office of Superior when occasion required.

His final years were spent in St. Michael's where he acted as a Fidus Achates to Father McBrady while saying Mass.

Father Heydon was a man without guile, but woe betide the man who tried to impose on his naivete. He had a tongue that could sting like a wasp and he defended himself against all comers, fearlessly and undauntedly.

Father Heydon spent his last years in St. Michael's College acting as sort of Guardian Angel for Father McBrady whose memory was failing rapidly. It was amusing to hear Father Heydon in his remarks about the actions of his protege. As Father McBrady frequently took trips to France or Amherstburg in his imagination and came back to relate the things he saw and heard, Father Heydon would remark:

"It doesn't cost you much to travel."

In his long and interesting career, Father Heydon filled many positions of importance. He was Director of Studies in Assumption, temporary Superior in both Assumption and St. Michael's, Master of Novices with Father <Patrick> Howard as his one subject. It was amusing to hear Father Howard tell how Father Heydon made him ring the bell for himself so the Master of Novices might keep track of him.

A little incident occurred which shows the guileless nature of the Master of Novices. A group of us were out to the Novitiate at a picnic. In the heel of the evening we were visiting upstairs among ourselves. Father J.A. Sullivan was scurrying around from one group to another. Father Heydon called Father Howard and

inquired about the location of Father Sullivan. Father Howard replied: "He is making the Stations." "Look at that young man. That is edifying." Father Howard agreed that it was and vanished.

Some years previous to his death Father Heydon suffered a mild stroke and it affected his speech. But he recovered fairly well and was able to work to some degree. Father Heydon grew old gracefully and maintained his sense of humor to the end. When the final call came some one asked him whom he would like to prepare him for death. "Oh," he replied, "Any one will do." So he passed away to join the long line of confreres who had been fellow religious. He left behind him the reputation of being a very companionable confrere, ever ready for work and never complaining of being overburdened.RIP

Richard P. Drohan, 1875-1908.

Father Drohan was a great loss to the Community since he died early in his priestly career.

Father Drohan had been a Christian Brother and was a zealous teacher. He felt the urge to the priesthood and attended St. Michael's in Toronto. I frequently noticed him in his student days during ceremonies. His lips were constantly moving in prayer. After the usual preparation of novitiate and theological studies, he was ordained in Toronto. Shortly after ordination he was sent to Houston, Texas, to teach at St. Thomas College then located at the corner of Hadley and Austin. Father Powell was his Superior. He was very zealous in class-

room and energetic on the campus. His priestly work took him very frequently to Sacred Heart Church and also to St. Joseph's to help Father Banfield. Also the church of the Annunciation was the beneficiary of his sermons.

Things were running along smoothly in the autumn of 1908. A few days before Christmas vacation Father Drohan was out on the campus. On returning to the house he looked very pale. But he kept up his good spirits and was cheerful. In the heel of the evening he and Mr. Fitzpatrick came to my room. As it was Friday evening and the work of the week was over, they felt like relaxing a bit. He asked me to get out my fiddle and to my classic, main strength accompaniment they sang a couple of Irish airs. As a final number they

sang "Holy God we Praise Thy Name". I do not know if Father Drohan felt any presentiment of what was to come during the night. Father Drohan became quite ill. He was in great pain and endeavored to empty his stomach. Saturday found him in the same condition. The doctor was called and he advised taking Father Drohan to the hospital. There was some hesitancy about the importance of an operation. In any case a few minutes after his admission to the hospital he suffered hemorrhage. The chaplain was called and anointed him. A few minutes later Father Dorhan died.

Naturally the death of Father Drohan caused a lot of surprise and sorrow as Father Drohan was loved by all. After funeral services in Sacred Heart Church,

Father Drohan took his last ride home to Toronto. George Lareaux, a Basilian scholastic, accompanied the body. So we lost a genial companion and the school a zealous teacher.

Father Drohan had a lovable disposition. His sense of humor was not of the boisterous kind nor was there any sting in it.

In physical endowments, Father Drohan stood about 5' 10", was rather athletic in build with a freedom of movement that indicated the ease and grace of the trained man. Intellectually Father Drohan was above the ordinary and was a good student. His favorite reading was St. Thomas. Being a spiritual man his sermons breathed piety and devotion. He was not an orator of the windmill type, but he

spoke fluently and charmingly to merit the approval of his listeners.

So our parting with our fellow professor left a vacancy that could not be readily filled for personality enters greatly into the value of a man, and there was only one Father Drohan. R.I.P.

(end of the biographies. They fill about two thirds of a modest paper covered notebook. They were written without revision)

ST. MICHAEL'S HOSPITAL

School of Nursing

Toronto 2 Canada

Nurses' Residence
February 15, 1950

Reverend M.J. Oliver, C.S.B.
Presbytery
St. Mary's of the Assumption Church
Owen Sound, Ontario.

Dear Father Oliver:-

Quite some time ago, when we met at Mrs. Turners, you asked me to get information about Mr. Heenan who taught at St. Michael's College.

A Mrs. Dwyer, who was for many years a housekeeper in the Heenan home seems to be the only source of information. The following is what she has given me:

William Dennis Heenan, born March 10, 1843, son of Thomas Heenan and Ellen Fullam. Thomas Heenan was born in Tipperary,

Ireland. Ellen Fullam Heenan was born in Kent, England.

The family came to the township of Walpole, Haldimand County in 1842 from Niagara-on-the-Lake.

William Heenan received his public school education in the 'little log school' house across from the Heenan home, where his mother often taught when no teacher was available. He received his High School education in Port Dover and at St. Michael's College.

At the age of six Mr. Heenan suffered what was later thought to be poliomyelitis, and from which he was physcially disabled.

Because of ill health he left the staff of St. Michael's College in 1896 and

went to live with his brother, the Reverend E.J. Heenan of Dundas, where he remained until 1901. From 1901-1923 he lived at the old home in Walpole. He died September 4, 1923.

Four sisters were members of religious communities: Mother Francis Assisi and Sister Mary of Jesus of the Precious Blood Monastery, Toronto; Sister Ursula and Sister Helena of St. Joseph's Community, Hamilton.

Drawing on my own memory from what my mother told of the Heenans: before a Catholic Church was built in that part of the country, Mass was said by a visiting priest in the Heenan house; the family made a wonderful contribution to the religious and cultural life of the community.

Father I realize this is meagre and long delayed information, and some you may already have. However, I hope it may be of some use to you.

Sister Mary Kathleen joins me in every good wish. She says to tell you she sees her brothers, Francis and Jim, frequently. They both will have daughters married in the near future.

Hoping for a remembrance in your prayers,

Sincerely,

(signed) Grace Murphy

(Copied from original in the General Archives).

Calendar for the year 1881.

Title page:

"Bonitatem,et disciplinam, et scientiam doce me." — Ps. cxviii

J.M.J.

S T. M I C H A E L ' S C O L L E G E

affiliated with the

Provincial University of Toronto,

TORONTO, ONT.

Under the Patronage of His Grace the Archbishop of Toronto

—And—

Directed by the Basilian Fathers.

T o r o n t o

Printed by Patrick Boyle, Publisher, 16 Francis Street

1881

Page 3. Sketch showing the Cloverhill building before the addition at the front of St. Basil's Church and before the addition of the Golden Jubilee building at the east. There are two entrances, the present main entrance and a second one in the tower to the east of it where the French Seminar Room is located. The driveway curves up to the east wing of the College, crosses in front of the two entrances over to the entrance to St. Basil's Church and then curves back to St. Joseph Street at approximately the same point as today.

Page 5. ST. MICHAEL'S COLLEGE,
Toronto, Ont.

St. Michael's College was established in 1852 by the Basilian Fathers from Annonay,

France, at the request, and under the patronage, of the Most Rev. Dr. De-Charbonnel, then Bishop of Toronto. For four years the College occupied the wing of St. Michael's Palace, on Church street. In 1856 a new building was erected on land, part of which was given by the late Hon. John Elmsley. Since that time the building has been doubled and the chapel enlarged and improved.

The studies advancing steadily with the educational progress of the country, it was deemed advantageous for those studying for the liberal professions to have the College affiliated with the Provincial University of Toronto. On March 25th, 1881, this affiliation was effected upon a basis similar to that of the affiliation of many of the Catholic

Colleges of England and Ireland with the London University. The students are considered as matriculated upon passing the matriculation examination before the University Examiners. At the end of the first and the third year of the University pass course, certificates from the College are received in lieu of the University examinations. At the end of the second and the fourth year the University Board examines. Throughout the course all the lectures in Mental and Moral Science, Civil Polity and History are given at St. Michael's College, so that the education is purely Catholic, with ample security for fairness in examinations, as the following regulation from the scheme of affiliation shows:— "The questions in

Mental and Moral Science will have no special reference to the writings of any one author or school of authors. In matters of opinion answers will be judged according to their accuracy of thought and expression."

Page 6. STUDIES

The course of studies comprises, besides an Elementary Department, two others, Commercial and Classical.

The Elementary Department serves as a preparation for either of the others, and embraces the elements of a primary English education.

The commerical course comprises Arithmetic, Book-keeping, Algebra, the elements of Geometry and Natural Philosophy,

the English and French languages, History and Geography.

The Classical course is intended for pupils who are preparing for the learned professions, and embraces, besides the above-named branches, the Greek and Latin languages, a thorough course of Belles-Lettres, History, Mathematics and Natural Sciences.

Students are obliged to pass a satisfactory examination before a certificate is given.

RELIGIOUS INSTRUCTION

Special classes are held twice a week in this most important branch of Catholic education. All possible care is taken to make this course complete, and to give students a good knowledge of

the grand moral and dogmatic principles of their holy religion. In addition to these classes, which all are obliged to attend, a certain portion of time is devoted every day to this subject in the less advanced classes.

ELEMENTARY DEPARTMENT

The time required for this Department depends upon the advancement of the pupil. It embraces Reading, Writing, Spelling, Arithmetic, elements of English Grammar, elements of History and Geography.

Page 7 COMMERCIAL DEPARTMENT

This course embraces two years.

English.— First Year — Grammar, Parsing, Spelling.

Second Year — Grammar, Analy-

sis, Composition, Critical Analysis of a Selected Poem.

History and Geography — First and Second Year — Outlines of Modern History.

Mathematics — Arithmetic, Mensuration, Algebra to the end of Simple Equations.
Geometry —Bb. I. II.

Book-keeping — Single and Double Entry, Banking.

Science — Chemistry, Non-metallic Elements.

SPECIAL COURSE

First Year

Classics. Latin Grammar — Easy sentences in Latin Prose, L'Hommod's Epitome of Sacred Scripture, and Viri Romae.

Mathematics. Arithmetic.

English. English Grammar, Parsing.

History and Geography / Page 8/

SECOND YEAR

Classics. Latin — Grammar, Arnold's Latin Prose, Caesar, Phaedrus, Ovid.

Greek — Harkness' 1st Greek Book.

Mathematics. Arithmetic — Mensuration of Surfaces. Elements of Algebra — Simple Rules. Geometry — B.I.

English. English Grammar — (Mason — Etymology. Analysis. Composition.

History and Geography.

THIRD YEAR

Latin — Grammer, Arnold's Latin Prose, Seath's Exercises, Virgil, Aeneid, B.V., Ovid, Heroides V. XIII. Cicero, Cato Major.

Greek — Grammar, Greek Prose — Arnold. Xenophon, Anabasis — B-II?

Mathematics. Algebra — To end of Simple Equations. Geometry — Bb. II, III, IV.

English. Grammar —(Mason—Syntax. Analysis. Composition. Critical Analysis of a Selected Poem.

History and Geography.

French. Grammer — (DeFivas) — Etymology. De Fivas' Reader.

Page 9. FOURTH YEAR

Latin. Grammer, Latin Prose and Themes; Bellum Brittanicum; Livy B. II. 1-16; Cicero, Pro Archia; Virgil, Ecologues, I., IV, VI., VII, IX.; Virgil, Aeneid, B. VI., Selections from the Latin Fathers.

Greek. Grammar, Farrar's Greek Rules, Prosody, Greek Prose — Arnold, Homer, Iliad, B. VI; Demosthenes' Olynthiac I., or Aphobus I.

Mathematics. Algebra — To end of Progression. Geometry — Def. B. V., B.VI. Trigonometry — Hamblin Smith to Logarithms.

English. Bain's Rhetoric, Part I. Critical Analysis of a Selected Poem. History of English Literature during the reign of Elizabeth or of Anne.

History and Geography.

French. Grammar —(DeFivas)— Etymology, Syntax; Lazare Hoche; Translation into English.

FIFTH YEAR

Latin — Grammar, Latin Prose and Themes; Review of Livy, Virgil and Pro Archia; Horace, Odes, B. III; Ars Poetica; Cicero, In Verrem, Act. I.; Livy B. XXII, ch. 24 to end; Tacitus, Annals of Agricola.

Greek — Grammar, Greek Prose; Review of Iliad, B. VI., Anabasis, B. II., and Olyn. I.; Selection from St. Chrysostom; Odyssey, B. XII; Aphobus, I., II; Herodotus, B. III., 1-67.

Page. 10

Mathematics. Algebra—To end of Exponential Theorem. Trigonometry — Hamblin Smith to end. Conic Sections — Straight Line and Circle.

English. Bain's Rhetoric, Part II. Critical Analysis of one of *Shakespeare's Plays. Composition.

<Footnote. * For 1881-'82-'83, Richard II. 1883-'84-'85, Coriolanus.>

History and Geography.

French. Grammar — Revision. Souvestre — Philosophe sous les Toits. Racine, Iphigénie. Translation into French.

German. The study of this language is optional. The work includes the matter required for honors at the Matriculation Examination.

HIGHER COURSE

Mental Philosophy — Sanseverino.
Selected Questions from St. Thomas.
Moral Philosophy — Jouin.
Natural Theology — Sanseverino.
Elments of Natural Philosophy.
Chemistry — Inorganic Chemistry.
This course is adapted to two years.
In this Course special Lectures are delivered in the subjects of the Department of Mental and Moral Science, and of the sub department of History, as prescribed by the Senate of Toronto University.

Page 11.

MUSIC, &

To those whose parents or guardians desire it, lessons in music are given according to terms mentioned below.

There is a brass band composed of students of the College who receive instruction gratis.

Lessons are given in Elocution once a week.

One hour of each week is devoted to the teaching of Gregorian Chant.

Page 12.

SOCIETIES

The Religious Societies are the Sodality of the Blessed Virgin, which is affiliated to the Prima Primaria in the Roman

College, and, for the younger pupils, the Sodality of the Holy Angels.

For the pupils of the higher classes there is a Literary Association entitled "The St. Michael's Society". There is another for pupils of the middle classes called "The St. Charles Literary Society."

EXTRACTS FROM RULES

I. The Scholastic Year commences on the first Tuesday of September. Parents are earnestly requested to send their sons punctually at the opening of studies, otherwise they will experience much disadvantage in making up for lost time.

II. Vacation commences in the latter part of June. From the time that the students leave the College after the

Distribution of Prizes, they are under the care and supervision of their parents.

III. Every pupil on entering the College will have to present a certificate of good conduct and docility, either from his Parish Priest, or from the President of the College which he has last attended.

Clothing.

IV. All the pupils are obliged to wear a uniform on Sundays and holidays. The uniform will consist of a dark coat, vest and trousers. They should have, besides, six linen shirts, three flannel shirts, two long night shirts, six pairs of stockings, six handkerchiefs, six towels, three pairs of boots or shoes, &.

V. Every possible attention is bestowed

on the domestic comfort and cleanliness of the Pupils, especially the younger.

VI. A physician visits the College regularly to attend to the health of the pupils.

Page 13

MATRICULATED STUDENTS

Matriculated students residing in the College will be provided with separate rooms as far as the capacity of the house permits, and will be subject to terms and regulations peculiar to themselves.

TERMS:

Full Boarders,	per term	.....	$55.00
Half Boarders,	"	"	27.50
Day Pupils,	"	"	9.33
Music,	"	"	8.33
Drawing,	"	"	6.66

Books, Material for Drawing, and Medicine ordered by the Doctor, form the only extra charges.

Address

Very Rev. C. Vincent, V.G., Pres.
St. Michael's College,
Toronto.

N.B. — All fees to be paid in advance, in three terms — on entrance, the 10th of December and the 20th of March. The amount for each term is $55.00. If paid within the first two weeks of a term a discount of $5.00 will be allowed.

Interest will be charged on arrears.

No reduction is made for absence without arrangements being made with the President.

Special terms, on application to the College authorities, with the New York Central and Erie Railways for students coming through by New York.

(This Calendar, with a green cover, was published after Affiliation with the University of Toronto was effected in 1881. Copied from a copy belonging to J.J. Murphy, now in the General Archives.)

Agreement between William Meredith and the Corporation of St. Michael's College, Clover Hill. July 2, 1862.

ARTICLES of Agreement made and entered into this second day of July in the year of Our Lord One thousand eight hundred and sixty two between William Meredith of the City of Toronto in the County of York, Carpenter and builder, of the first part and Thomas Meredith of the same place, surety for the said party of the first part of the second part and The Corporation of St. Michael's College of the same place of the third part. Whereas the said parties of the third part have undertaken to build a new wing and make certain alterations and additions to the "College of St. Michael" situ-

ate and being on Clover Hill in the said City of Toronto and having asked for tenders on the several works necessary for making and completing the said building and alterations, the said party of the first part tendered for the execution of the works mentioned in the specification prepared for the said works and signed by him in the departments of rubble stone, cut stone and brick work, carpenters joiners and tinsmiths work, painter and glazier and plasterers work and iron work at and for the sum of three thousand six hundred dollars ($3600.00) And the said party hereto of the second part has agreed to become surety for the proper execution and finishing of the said works so tendered for by the said party of the first part:

NOW THESE PRESENTS WITNESS that the said party of the first part for himself his heirs executors and administrators doth hereby covenant and agree with the said parties of the third part their heirs executors or administrators that he the said party of the first part shall and will for the consideration hereinafter mentioned do execute perform and finish all and singular the whole of the works mentioned in the said specifications with all and singular the whole of the several clauses conditions and penalties mentioned therein and in the several departments above mentioned and according to the plans or drawings prepared or to be prepared for the said works by William F. Thomas, architect of the said parties of the third part so that the roofs may be entirely put

on and completed on or before the twentieth day of September next and the whole of the works shall be completely finished on or before the twentieth day of November next ensuing the date hereof and shall and will find all necessary and proper materials of all kinds whatsoever necessary for the execution of the said works and according to the said drawings and specifications in their true intent and meaning.

And also it is hereby agreed that in all matters connected with this contract as to the quality of any work or the quantity or value of any work which may be omitted from or added to this contract shall be determined and ascertained by the aforesaid William F. Thomas, architect, whose decision thereupon

shall be final and conclusive between the parties hereto without appeal.
And if the said party of the first part shall neglect or refuse to proceed with his contract or shall not carry on the same with such dispatch as may be thought necessary by the said architect it shall and may be lawful for the said parties of the third part to enter upon and take possession of the work hereby contracted to be done and of all materials provided for the same and to employ such other person or persons as they may think expedient or necessary to finish and complete the same.
And the cost of so completing such unfinished work shall be paid by the said party of the first part and may be deducted from any moneys that may be due to him under this contract but the said

parties of the third part shall not be entitled to take possession of any such works until they shall previously have given the said party of the first part or left for him at his usual place of abode or business six (6) days notice of their intention to take possession of and complete the said works.
And the said parties of the third part for themselves their heirs executors or administrators hereby covenant with the said party of the first part his heirs executors and administrators that they the said parties of the third part will pay or cause to be paid to the said party of the first part for the said works the afore-said sum of $3,600.00 three thousand six hundred dollars in the manner following that is pay cash during the execution of the

works to the value of eighty five per cent of the value of work done and materials on the ground according to the written certificate of the aforesaid architect stating that he is entitled to receive the same and the balance within one month after the works shall have been certified by the aforesaid architect as completed to his entire satisfaction.

And in the event of the said works hereby contracted for not being completed and finished at or before the times herein before limited for the completion thereof the said party of the first part shall pay to the said parties of the third part as liquidated damages the sum of twenty dollars, $20.00, for every week the delay thereof shall continue which damages may be detained by the

said parties of the third part out of any moneys that may be due to the said party of the first part under this contract.

And the said parties hereto of the second part in consideration of the premium and of the sum of one dollar to him paid the receipt whereof is hereby acknowledged doth hereby for himself his heirs executors or administrators covenant with the said parties of the third part that the said party of the first part his executors and administrators shall in all things well and faithfully observe perform fulfil and keep all and singular the covenants and agreements herein and on the part of the said party of the first part to be observed performed fulfilled and

kept according to the true intent and meaning of these presents.

In witness whereof the aforesaid parties hereto have hereunto set their hands and seals in the day and year first above written.

Signed and sealed in presence of William F. Thomas	William Meredith J.M. Soulerin, President of the College.

(Transcribed from the original in the General Archives)

A Historico-Juridical Sketch of the Congregation of Priests of Saint Basil of Toronto, written for the Superior General's Quinquennial Report for the period ending December 31, 1951.

THE CONGREGATION OF PRIESTS OF ST. BASIL OF TORONTO

The Congregation of Priests of St. Basil of Toronto is an Institute that had its origin in the persecution of the Catholic Church in France during the French Revolution at the close of the eighteenth century. Tradition traces the beginnings of the Congregation back to the Most Reverend Charles d'Aviau (1736-1826), last Archbishop of the ancient See of Vienne, not that the venerable prelate was connected with the actual establishment of the Congregation,

but because he was the first to suggest the work of Christian education to the Founders.

Archbishop d'Aviau had deemed it prudent to flee from France shortly after the outbreak of the Revolution. He spent the greater part of his exile in Rome, and from the Eternal City he kept up such contact with his flock as was possible. Such was his zeal that Pope Pius VI appointed him Administrator of the Dioceses of Die and Viviers. These were suffragan Sees of Vienne and it was the last appointment that brought him into contact with the Founders of the Congregation. In May, 1797, he secretly returned to France, disguised as an itinerant pedlar. One of his first acts was to provide for the training of

priests. He fixed upon the remote and mountainous village of St. Symphorien-de-Mahun as a site for a Little Seminary for the Diocese of Viviers. The pastor, Father Joseph Bouvier Lapierre (1756-1838), was a priest of some eighteen years experience with a pronounced attraction for parochial work and small inclination towards school work, but the Archbishop quickly won him over to the project. The Little Seminary was opened in 1799.

It was truly Archbishop d'Aviau's school. He was consulted on the material organization, was asked toapprove the food, regulate the duties of the recreation masters, draw up the order of exercise and appoint the hours for class. It was like old times for him, because in his

native Diocese of Poitiers he had been Diocesan Superintendent of Schools. He was cautious in temporalities, strict and even austere in spiritual matters. The school at St. Symphorien caught and retained something of his personality.

When the Archdiocese of Vienne was suppressed and Archbishop d'Aviau was transferred to the Archdiocese of Bordeaux, he asked Father Léorat Picansel (1741-1823), his Vicar General and pastor of Notre Dame Church, Annonay, to watch over the school at St. Symphorien. The new Bishop of Viviers continued Father Picansel in his office of Vicar General and on his advice the school was moved to Annonay in November of 1802. To preserve its primitive fervor he drew up a short Rule for staff and

students which began:

"The Head of the Institution of Annonay and his colleagues, all being priests or aspirants to the priesthood, must in every respect lead a truly ecclesiastical life, that is to say, be always occupied and always edified.

"Without forming a Congregation or an Association, the spirit of their vocation demands that — since they are all clerics living under the same roof and having a common table — they should follow a Rule of Life in which work succeeds prayer, and prayer work; and that every moment be employed in a manner corresponding to the holiness of their state."

The beginnings were prosperous years. From half a dozen students in 1799, the

enrolment rose to 40 in 1800 and to 140 by the time the school was transferred to Annonay. Then a decline set in and by the year 1821-1822 the College of Annonay had only 35 students. The College had refused to admit students who were not studying for the priesthood, and yet it had never been given the official status of a "Little Seminary". More centrally locate Little Seminaries were attracting the students for the priesthood. Meanwhile boys from the surrounding district were being educated in subsidiary but autonomous schools which were the private responsibility of members of the College staff. These were in a flourishing condition. About the same time some elder members of the College staff began to

think of retiring. At the same time some of the younger members were considering leaving to join a Religious Community. Vicar General Picansel now proposed that the College should no longer be the concern of individuals, but a common obligation. His suggestion was agreed to and at the end of the Priests' Retreat in 1822, on September 25th, the members of the College staff asked Mgr. Claude de la Brunière, Bishop of Mende and Administrator of Viviers, for permission to form a Religious Institute. The permission was given in these words:

Bishop De La Brunière, Bishop of Mende and Administrator of Viviers, welcomes the project of a Congregation as outlined in the petition and assures the

petitioners of his protection and wishes them every success. In consequence:

1. He gives to them the direction of his Little Seminary for the Department of Ardèche and that of the branch establishments dependent on it.

2. He authorizes them to choose in his Diocese subjects whom they believe are fitted for teaching or preaching, and, if they are not priests, these will make their studies, including Theology, in the Congregation, without being obliged to attend the Seminary ... It is further understood that no postulant will be admitted to the Novitiate without the express permission of the Bishop..."

The Congregation came into being on November 21, 1822, when ten priests

knelt before Vicar General Picansel and pronounced the solemn promise which bound them to their priestly work and to one another. At their head was Father Joseph Lapierre. Next and only slightly junior in age was Father Vincent Duret (1762-1841). He was followed by Father Pierre Tourvieille (1780-1859) who later as second Superior General sent the first Basilians to America. Then came Fathers Jean Polly (1772-1846), Augustin Payan (1771-1847), Jean Pagès (1793-1861), André Fayolle (1792-1867), Jean Vallon (d.1840), Henry Martinesche (1797-1864), and last and longest lived Father Julien Tracol (1792-1885) before whom lay sixty-three years of fruitful labor in the new Congregation.

Up to this date the members of the College staff had been called "the teaching priests of Annonay" to distinguish them from the priests of the district who were engaged in parochial work. One of the branch establishments of the Little Seminary for the Department of Ardèche was situated in a parish dedicated to St. Basil the Great and under the inspiration of the Holy Spirit the members of the new Congregation chose this famous teacher, monk, and Bishop of the East for their Patron.

The new Institute grew slowly, but steadily. After a few years the Bishops of Grenobles, Valennes and the Archbishop Administrator of Lyons joined the Bishop of Viviers in seeking papal recognition for it. On September 15, 1837,

His Holiness Pope Gregory XVI acceded to their request and issued a decree of praise.

Meanwhile former pupils of the Congregation were being appointed Bishops and even Cardinals. One, Armand-François-Marie, comte de Charbonnel (1802-1891) was named second Bishop of Toronto and consecrated by Pope Pius IX on May 26, 1850. On his way from Rome to his missionary Diocese, Bishop Charbonnel visited his old teachers at Annonay and asked for the loan of Father Patrick Moloney (1813-1880). Father Moloney crossed the ocean with the Bishop on the American steamship WASHINGTON and the two reached Toronto about seven o'clock on the morning of Saturday, September 21, 1850. Within two years

Father Tourvieille sent two priests and two scholastics to open a school in Toronto. Under the guidance of Father Jean Mathieu Soulerin (1807-1879) this school quickly grew into St. Michael's College and was located immediately to the east of the campus of the University of Toronto. Over the years the association with the University of Toronto has grown until today St. Michael's College is a constitutent part of the University as the Catholic College in the Faculty of Arts. In this it has made a distinctive contribution to Canadian academic life, setting a pattern which has been followed at several State Universities. In 1856 Father Soulerin opened a Novitiate in connection with St. Michael's College which became

a small but steady source of vocations. In 1857 he sent one of his staff to open a House in the nearby Diocese of London, but the attempt was given up after a year's trial. The first permanent offshoot of St. Michael's College was the parish and missions of St. Mary's, Owen Sound, in the neighboring Diocese of Hamilton. This parish was entrusted to the Congregation in the summer of 1863.

The years following the decree of praise brought about a growth in the religious spirit of the Congregation. On the date of foundation, November 21, 1822, the members had made a "solemn promise" which aimed at securing the stability of the staff of the College of Annonay. By this promise members bound themselves

not to withdraw unless for grave reasons and then only after giving the Superior General notice in writing for three successive years. This promise had not fully satisfied the aspirations of all the Founders, but to ask more at that date might have imperilled the work of the College. It was some years before the question of taking vows could be taken up and it was not until September 24, 1852, that they were taken. To the three vows of obedience, chastity and poverty, a fourth, that of stability was added.

The third Superior General, Father Joseph Marie Actorie (1803-1864) was one of the first recruits to the Congregation after its organization in 1822. He made the question of the Constitutions

his special care. On September 18, 1863, he obtained the "Approbatio Religionis" from Pope Pius IX, but the decree confirming it, November 23, 1863, put off to a more opportune time the question of approving the Constitutions. A big difficulty was the training of young members. Father Actorie had, at great effort, established a canonical Novitiate, but his sudden death did not let him carry out his project of a special house for the classical, philosophical and theological formation of junior members.

In 1878 a French translation of the Constitutions was printed. It had a brief foreword which stated that great care had been taken to incorporate the "observations" and "animadversions"

received from the Holy See up to 1877, with the result that the Constitutions, although not having as yet received a formal approbation, had in fact been examined, revised and corrected at Rome. Further revisions were made during subsequent years to keep the Constitutions in conformity with recent decrees of the Holy See and to preserve the spirit of the Founders. In 1894 a Latin text of the Constitutions was printed. This new edition was not well received in America. Two main questions were immediately raised, one concerning the composition of a Provincial Council, the other affecting the Vow of Poverty. In a letter dated June 22, 1897, the Sacred Congregation of Bishops and Regulars asked:

1. That the Vow of Poverty be changed.
2. That everything opposed to the common life be stricken from the text.
3. That the composition of the General Chapter be changed to include more elected delegates.
4. That the office of Vicar General as then understood be abolished.
5. That the authority of the Superior General being exorbitant, it should be restricted.
6. That the cases where the Superior General required the deliberative vote of his Council be explicitly set forth.
7. That the respective powers of Local Superiors and Provincials be clearly determined.

Other changes were also suggested. The

Superior General and his Council did not consider it wise to introduce them all and at once. The matter of the Vow of Poverty was appealled to Rome and on May 4, 1898, the answer came to the effect that if the Institute wanted to retain the Vow of Poverty as outlined in the Constitutions of 1894 it must rank as a Society and not as a Congregation. The Superior General, Father Adrien Fayolle (1837-1898), died a few weeks after this reply was received and before his successor, Father Noël Durand (1845-1922) could take any action anti-clerical laws began to threaten the very existence of the Congregation in France.

In America the Congregation was expand-

ing. In 1870 a second and successful attempt was made at Assumption College in the Diocese of London. In 1873 the Novitiate for America was moved from Toronto to this new College. In 1886 the Bishop of Detroit invited the Congregation to take charge of St. Anne's Church, a national parish for French-speaking people in Detroit. In 1883 the Assumption Novitiate was closed and a common Novitiate for America and France was opened at Beaconfield, England. The distance proved too great to attract vocations from America in satisfactory numbers and in 1892 a Novitiate was built in Toronto.

When the anti-clerical laws which had been threatening in France became a reality, a small number of Basilians

came to America, but the majority found work at home in educational institutions and in parishes. Father Durand was invited to America, but chose to stay in France, writing to the confreres in America on June 1st, 1903:

As to myself, my dear Confreres, I shall return to the bosom of my family, where I shall be more at liberty to occupy myself with the poor dispersed brethren without ceasing to direct your special affairs. Perhaps you would desire the Superior to fix his residence in your midst; this also would be his own ardent desire, but the Congregation is not canoncially dissolved, it is simply dispersed by the force of events and for a time which, I hope, will not be long ... The members of the General council, not

being far from me, may be assembled as often as necessary ..." To some in America his policy amounted to letting the Congregation die out in France. When his term of office expired in 1910 the Basilians in America outnumbered those in France.

A General Chapter held at Geneva, Switzerland, in June 1910 took cognizance of the legal disabilities which the Congregation now suffered in France and chose as Superior General Father Victorin Marijon (1851-1931) who had been sent to America as Provincial some years previously. Father Marijon fixed his residence at St. Anne's Church, Detroit, in the United States. The composition of the General Council did not reflect the growth of the Institute.

Three of the Councillors were French or of French descent, only one was English-speaking. The new administration immediately divided the Congregation in America into Provinces on racial lines and a decree from Rome confirmed this on July 28, 1910. Representations were made at once to the Holy See with the result that Father Joseph Schwarz, C.Ss.R., was appointed Apostolic Visitor to the Congregation. Following his report a decree was issued on December 8, 1910, modifying provisions of the earlier decree and dividing the Congregation in America into Provinces on territorial lines, at the same time setting forth the procedure to be followed by members who wished to transfer from one Province to

another. This division into Provinces was never put into effect because a fuller consideration of the matter showed the members that the Institute wasnot large enough to require Provinces.

Domestic differences, however, continued to disturb the Congregation and on August 30, 1911, another Apostolic Visitor, Father Francis Xavier Renaud, S.J., was sent to the Congregation. Father Renaud did not issue any decrees, his commission was to gather information and to forward it to the Holy See. On the basis of this information the Sacred Congregation of Bishops and Regulars on November 20, 1912, ordered a General Chapter to meet in Rome in 1913 for the purpose of putting an end to the ambiguities in the Constitutions. This Chap-

ter was presided over by Monsignor Cherubini and the Constitutions emanating from it were approved for seven years on September 11, 1913. Even this Chapter did not bring peace to the Institute and on May 25, 1914, Father Marijon resigned as Superior General. Father James Player (1870-1931) became Acting Superior General.

The outbreak of the World War of 1914-1918 made it impossible to convoke a General Chapter immediately. In 1920 Father Player visited Rome and received instructions to hold a General Chapter in Toronto where he had fixed his residence during his interregnum as Acting Superior General. He summoned the Chapter to meet on June 14, 1921. This Chapter was never held. On April 16,

1921, the Province of France wrote to the Sacred Congregation of Bishops and Regulars, setting forth that they were now old men and unable to make the journey to Toronto. They asked that the two Provinces be erected into independent Congregations, each with its roots in the old. The Holy See answered that it would not consider any separation without the consent of both Provinces. On July 15, 1921, the Provincial Council in America approved the separation and on September 9th the Sacred Congregation expressed its willingness to issue a formal decree as soon as the terms of separation had been mutually arranged. Members of the French Province who had been living in America were given their choice of returning to France or remain-

ing in America. Only Father Marijon chose to return.

The decree of separation was dated June 14, 1922. On August 12th a General Chapter of the Priests of St. Basil of Viviers elected Father Jules Giraud (1848-1931) as Superior General and Father Marijon as First Councillor. Four days later, on August 16th, a General Chapter was held at St. Michael's College, Toronto, under the Presidency of the Apostolic Delegate to Canada, the Most Reverend Pietro di Maria, and Father Francis Forster (1873-1929) was elected Superior General of the Congregation of Priests of St. Basil of Toronto.

The new Superior General was a "Second

Founder". Father Forster had served six years as Provincial and during these years he had made a special study of the Laws governing Religious. Where some of his predecessors had worked to obtain dispensations from the general law of the Church, he deemed it necessary to bring the Institute into full conformity with the new Code of Canon Law. Acting on his advice the General Chapter dealt first with the Constitutions and brought them into line with the prescriptions of the new Code for Religious. Then he explained that with regard to the Vow of Poverty, two courses of action were possible. The Vow as taken up to 1922 might be retained without any change, but in this case the Institute would rank as a Society and not as a Congreg-

ation. If the Institute wished to continue to rank as a Congregation, the Vow of Poverty must be revised. The General Chapter voted for the Vow of Poverty as taken in Congregations of Simple Vows. However, the Holy See did not allow the change to be effected by a mere majority vote. Every member was given a choice: that of taking the revised Vow of Poverty, that of continuing under the old Vow, and that of wihtdrawing from the Institute. Three chose to remain under the old Vow, nine left and sought incardination in various Dioceses, and the vast majority accepted the new Vow.

Since 1922 the two Institutes have kept in touch with one another. Father

Forster visited Annonay and was given every co-operation in securing the original of documents pertaining solely to America and copies of those documents that were common to both. Father Adolphe Vaschalde (1871-1942), who had continued under the old Vow of Poverty as a member of the French Province, visited his confreres in France each year up to the beginning of the War of 1939-1945 during his vacations from teaching at the Catholic University of America, Washington. Prior to the outbreak of this War, semi-official communications had been established between the two Institutes and these were resumed immediately after the end of hostilities. When Father Octave Descellière (1874-1950), then Superior General of the

Basilians in France, celebrated the Golden Jubilee of his priesthood on May 12, 1949, a priest of the Congregation in America attended as the official representative of his Superior General. In turn, the new Superior General in France, Father Charles Roume, will attend the Centennial of St. Michael's College, the first Basilian House in America, during September of the present year.

After the General Chapter of 1922, Father Forster began the compilation of a Rule which would contain the Customs of the Institute. He submitted this to the General Chapter of 1928 and it was given official approval. This Chapter also ordered that the prayers said at the community exercises

be gathered up into a separate manual. This formulary was edited by Father Michael Kelly (1863-1942). Meanwhile further revisions were made in the Constitutions and on October 14, 1938, the Holy See definitively approved them. The Latin text of these Constitutions was printed in the following year, and in 1943 an English translation was printed. Once the Constitutions were given definitive approval, the General Council ordered a revision of the Rule in which the Customs of the Institute were set down. The General Chapter of 1942 dealt with the revision of the Rule and the approved version was printed in the same year. The next General Chapter, that of 1948, revised the formulary of prayers. On the occasion of the Centenary of the arrival of the first Basilian

in America, His Holiness Pope Pius XII sent an Apostolic Letter of Congratulations to the Superior General, dated May 15, 1950.

The numerious vocations received since 1922 have made possible the expansion of existing houses and the opening of new houses. In all expansion and in all new foundations the traditional Basilian policy of providing members of the Institute for the greater number of the teaching and administrative posts has been adhered to. From the viewpoint of the Institute the most important new foundation was the opening of a Novitiate in the City and Diocese of Rochester, New York, in the year 1942. Four years later, in 1946, the Toronto Novitiate was moved to a more modern

building at Richmond Hill, a suburban village a few miles north of the city.

The General Chapter of 1922 had expressed the wish that the Congregation have one or more Institutions with power to grant degrees recognized by the Holy See. The General Chapter held in 1928 gave St. Michael's College permission to undertake a notable expansion of its work in the field of graduate studies by opening an Institute of Mediaeval Studies. In 1929 this Institute was opened with Etienne Gilson, outstanding French mediaevalist, as its Director. It was reorganized as an autonomous Institute in 1935. Three years later the Canadian Hierarchy unanimously signed a petition asking the Holy See

to grant this Institute Pontifical powers. On October 18, 1939, His Holiness Pope Pius XII raised it to the rank of a Pontifical Institute with the right to confer the degrees of Licentiate and Doctorate in Mediaeval Studies. On May 30, 1947, after learning of the progress made by the Institute, His Holiness made the work of the Institute the subject of an Apostolic Letter to the Chancellor, His Eminence James Charles Cardinal McGuigan, Archbishop of Toronto.

In August, 1935, the Congregation appointed a priest to work among the Mexican immigrants in the Diocese of Galveston, Texas. The beginnings were difficult due to a lack of priests able to speak Spanish, and it was not until

1938 that the Church of Our Lady of Guadalupe and a Missionary Center were established at Rosenberg, Texas. In 1950 a second Mission Center was established at Our Lady of Mount Carmel Church, Wharton, Texas. When the Diocese of Austin was erected, some of the territory served by the Mission Center at Rosenberg was placed in the new Diocese. At the request of the Ordinary of the new Diocese the Institute has continued to serve these Missions from its centers in the Diocese of Galveston.

Other Houses opened since 1922 are: Catholic Central High School for Boys in the City and Archdiocese of Detroit, Michigan, in 1928; St. Anne's Church in the City of Houston and the Diocese of Galveston, Texas, in 1928; St. Mary's

Boys' High School in the City and Diocese of Calgary, Alberta, in 1933; St. Thomas More College at the University of Saskatchewan, in the City and Diocese of Saskatoon, Saskatchewan, in 1936; Aquinas Institute, a Boys' High School, in the City and Diocese of Rochester, New York, in 1937; Blessed Sacrament Church, in the City of Windsor and the Diocese of London, Ontario, in 1937; the University of St. Thomas, in the City of Houston and the Diocese of Galveston, Texas, in 1947; St. John Fisher College, in the City and Diocese of Rochester, New York, in 1951; and St. Charles College, a Boys' High School, in the City of Sudbury and the Diocese of Sault Ste. Marie, Ontario, in 1951.

During the War of 1939-1945, a total of

eighteen priests were appointed to serve as chaplains in the Armed Forces of Canada and the United States. One priest out of every eight, of suitable age and sacerdotal experience, was set aside for chaplaincy work during these years. All chaplains returned to the Institute at the conclusion of their service terms. At the present time one priest is acting as a chaplain with the Canadian Army in Korea and another is with the United States Air Force in the same country.

On the occasion of the centenary of the arrival of the first Basilian in America, the Superior General wrote in his annual letter to the entire Institute:

We begin the second century with considerable growing pains. We are in the

midst of an extensive building program which even a decade ago would have been thought fantastic. I shall not take the space to give details. It is sufficient to say that all our houses are on the march, but at the end of the road lie heavy debts ... What we need more than ever is the spirit of sacrifice, the zeal, and the wisdom of our Founders of a century ago.

"May I rise again at the end to a note of real joy. The Holy Father has deigned to send us a letter of praise. He, too, has reminded us of what we owe to the past, and has given us a special blessing, such as we can look for only at the turn of a century. May we never disappoint hi, to whom we owe our first obedience."

(This Historico-juridical sketch of the Congregation of Priests of Saint Basil of Toronto was written by Father Robert Scollard at the request of the Superior General, Father E.J. McCorkell, in 1952. It has been transcribed from the author's carbon copy. An addition has been made to give the dates of birth and death of all the ten Founders, some of which were not then known. It has been corrected to indicate that Father Adolphe Vaschalde was a member of the French Province, and not of the Canadian Province.)

Charles Vincent, b. June 30, 1828, at Vallon, France; prof. Sept. 18, 1851; ord. May 22, 1853; d. Nov. 1, 1890.

Francis Hours, b. March 6, 1832,at Malbosc, France; prof. May 24, 1854; ord. Oct. 21, 1855; d. April 23, 1897.

Francis R. Frachon, b. Sept. 5, 1835, at St. Bonnet, France; prof. June 14, 1859; ord. Dec. 22, 1860; d. April 11, 1916.

Leo Ed. Cherrier, b. Oct. 29, 1834, at Dundas, Ont.; prof. Dec. 8, 1859; ord. March 25, 1863

John Cushing, b. Aug. 15, 1834, in Canada; prof. Dec. 8, 1859; ord. March 25, 1863; d. Sept. 27, 1868.

Denis O'Connor, b. March 28, 1841, in Canada; prof. June 21, 1860; ord. Dec. 8, 1863; d. June 30, 1911.

F.X. Granottier, b. Oct. 5, 1836, at Val Fleury; prof. 1861; ord. May 18, 1862.

Michael Ferguson, b. March 23, 1839, in Canada; prof. May 23, 1861; ord. Oct. 23, 1861; d. April 19, 1913.

Thos. McCarthy, b. in Ireland; prof. May 23, 1861; d. April 5, 1865.

Michael Mulcahy, b. Dec. 23, 1841, at Cork, Ireland; prof. March 8, 1862; ord. May 21, 1864

Peter Chalandard, b. Jan. 26, 1841, at Annonay; prof. Sept. 23, 1864; ord. Sept. 22, 1867; d. Oct. 30, 1916.

John M. Aboulin, b. March 18, 1841, at St. Albans, France; prof. May 15, 1864; ord. Sept. 22, 1867.

Charles Faure, b. July 30, 1828, at Des Echelles, France; prof. Sept. 1870; ord. Dec. 23, 1858

James McEvoy, b. Sept. 19, 1842, in Ireland; prof. Oct. 27, 1869; ord. Oct. 29, 1869.

Edmund Murray, b. May 30, 1844, at Toronto; prof. Sept. 29, 1870; ord. May 1, 1872.

Laurence Brennan, b. Feb. 18, 1847, at Kilkenny, Ireland; prof. Dec. 2, 1871; ord. May 1, 1872.

Patrick Ryan, b. March 19, 1840, in Ireland; prof. Dec. 2, 1871; ord. May 1, 1872

John Morrow, b. in Canada; prof. Dec. 2, 1871; ord. May 1, 1872; d. Aug. 1, 1878.

Peter O'Donohue, b. May 4, 1846, at Cavan, Ireland; prof. Aug. 28, 1872; ord. June 13, 1875; d. March 3, 1915.

Edward Kennedy, prof. Dec. 2, 1871; ord. May 1, 1872; d. June 23, 1876.

John P. Grand, b. Jan. 12, 1845, at Savoie, France; prof. Dec. 1873; ord. May 30, 1874

Robert McBrady, b. Jan. 24, 1848, at Whitby, Canada; prof. Dec. 1873; ord. May 30, 1874

Mr. John Moffit, b. in Ohio, U.S.A.; prof. April 2, 1876; d. April 2, 1876

Daniel Cushing, b. Sept. 27, 1850, in Canada; prof. Feb. 1, 1877; ord. May 26, 1877.

Michael Mongovan, b. July 16, 1846, at Stratofrd, Ont.; prof. May 25, 1877; ord. Feb. 15, 1878; d. March 2, 1901.

John R. Teefy, b. Aug. 21, 1848, at Richmond Hill; prof. June 12, 1878; ord. June 20, 1878.

Jas. Guinane, b. Feb. 5, 1854, at Toronto; prof. Dec. 8, 1878; ord. July 13, 1879.

Mr. John Kirby, b. Aug. 15, 1853, in Peel <County> Canada; Left altogether without having made his vows.

Mr. Elie Mollaret, b. Feb. 5, 1855, at Savoie, France; d. July 1881.

Mr. Peter McCabe, b. Sept. 11, 1857, at Providence, R.I. Was sent away.

The original list, written in a scrapbook in the General Archives in which circular letters from Father Adrien Fayolle were filed, ends at this point. The list has been completed and corrected in several hands, but does not seem to have been kept up to date with any regularity.

Francis Walh, b. Oct. 3, 1842, at Kingston, Ontario; prof. May 23, 1861; ord. Oct. 1867; d. May 28, 1914.

Marijon, Victorin, b. July 5, 1851, at Vernoux, France; prof. Sept. 20, 1872; ord. Sept. 19, 1874.

Auguste Vernede, b. Nov. 16, 1846, at St. Germain, France; prof. Sept. 17, 1869; ord. July 18, 1872; d. Jan. 21, 1881.

Alfred Coté, b. July 27, 1855, at Anderson, Essex County; prof. April 17, 1881; ord. June 16, 1881.

Francis Semande, b. Jan. 24, 1855, at Amherstburg, Ontario; prof. April 17, 1881; ord. June 16, 1881.

John Crespin, b. Feb. 3, 1848, at Marvejols, France; prof. Sept. 20, 1873; ord. Sept. 18, 1880.

Benoit Granottier, b. May 31, 1852, at Val Fleury, France; prof. Sept. 22, 1877; ord. Sept. 18, 1880.

Auguste Pouzol, b. April 14, 1845, at Annonay; prof. 1871; ord. Sept. 20, 1873.

Albert DuMouchel, b. Sept. 8, 1856, at Sandwich, Ontario; prof. July 4, 1882; ord. June 17, 1883.

Jean Marie Mazenod

Luke Renaud, b. Sept. 14, 1850, at St. Joseph, Ontario; prof. March 25, 1884; ord. June 19, 1884.

Patrick Buckley, b. in Cork, Ireland; prof. Feb. 20, 1886.

Thos. Heydon, b. June 17, 1857, in Canada; prof. Dec. 18, 1884; ord. Oct. 10, 1886.

Ed. Jno. O'Neil, b. March 10, 1856, in Canada; prof. Sept. 18, 1885; ord. Sept. 24, 1887.

Benoit Gery, b. Dec. 2, 1849, at Saloise, France; prof. Sept. 1874; ord. Sept. 1876.

Jno. B. Collins, b. May 14, 1853, in Durham County, Ontario; prof. May 23, 1888; ord. May 26, 1888.

Michael Christian, b. Nov. 12, 1859, at Staley Bridge, England; prof. Aug. 28, 1890; ord. Aug. 31, 1890.

Thomas Hayes, b. Oct. 2, 1862, at Barrie, Ontario; prof. Dec. 16, 1890; ord. Dec. 16, 1891.

Arsène Martin, b. at Prades, France; prof. Jan. 8, 1891.

Patrick Shaughnessy, b. at Oakville, Ont.; prof. Jan. 8, 1891.

Michael Kelly, b. at Adjala, Ontario; prof. Jan. 8, 1891.

Ordination classes of priests ordained in America and including priests ordained in France who spent some time in America.

* Indicates a priest who withdrew from the Congregation.

December 20, 1834	J.M. Poulerin
December 14 1842	P. Moloney
September 21, 1847	J.B. Malbos
May 22, 1853	W. Flannery* C. Vincent
November 28, 1857	L. Gibra*
December 23, 1858	C. Faure
December 22, 1860	F.R. Frachon
1860	J.P. Famy
October 23, 1861	M.J. Ferguson
May 18, 1862	F.X. Granottier
March 25, 1863	L.E. Cherrier J.B. Cushing

December 8, 1863	D. O'Connor
May 21, 1864	M. Mulcahy
September 21, 1867	J.J.M. Aboulin P. Chalandard
December 20, 1867	F. Walsh
October 29, 1869	J. McEvoy
May 1, 1872	L. Brennan E.J. Kennedy J. Morrow E.F. Murray P.J. Ryan
July 18, 1872	A. Vernede
September 20, 1873	A. Pouzol
May 30, 1874	P. Grand R. McBrady
September 19, 1874	V. Marijon
June 13, 1875	P. O'Donohue
September 18, 1875	B. Géry*
May 26, 1877	D. Cushing
February 15, 1878	M.J. Mungovan
June 20, 1878	J.R. Teefy
July 13, 1879	J.J. Guinane

September 18, 1880	B. Granottier* J. Crespin J.M. Mazenaud
June 16, 1881	A.J. Coté F.X. Semande
September 24, 1881	J.E. Martin
June 17, 1883	A.P. DuMouchel
June 19, 1884	L. Renaud
August 28, 1886	R.T. Burke
October 10, 1886	T.J. Heydon
September 24, 1887	E.J. O'Neill
May 26, 1888	J.R. Collins
September 22, 1888	P.L. Buckley
September 21, 1889	B. Fuma
August 30, 1890	M.P. Christian
September 21, 1891	M.V. Kelly M.J. Reddin*
December 17, 1891	T.J. Hayes*
December 19, 1891	P.J. Shaughnessy*
December 14, 1892	A. Martin
July 15, 1894	A.J. Montreuil*

July 14, 1895	A.A. Vaschalde
June 24, 1898	V.J. Donnelly
August 15, 1898	T.F. Gignac V.J. Reath J.A. Sullivan
September 24, 1898	J.F. Player
December 17, 1898	N.E. Roche
August 15, 1899	C. Collins J.T. Finnegan
September 23, 1899	J.C. Plomer*
June 25, 1900	P.J. Howard
August 24, 1900	J.T. Kennedy M.J. Ryan
1900?	A.E. Hurley*
June 30, 1901	F. Forster
July 25, 1901	J.E. Pageau* A.J. Staley*
July 28, 1901	M.T. Roach W.J. Roach
January 6, 1902	N.J. McNulty
1902	F.A. Rafferty
September 20, 1902	F.G. Powell*

August 23, 1903	J.P. Sharpe
December 21, 1903	V.J. Murphy
August 24, 1904	J.J. Costello
September 3, 1905	H. Carr M.J. Pickett
December 27, 1905	R.P. Drohan
August 5, 1906	A.J. Morley T.V. Moylan E.J. Plourde
1906?	E.F. Fitzpatrick*
1907?	J.J. Purcell
July 30, 1911	F.D. Meader W.G. Rogers*
August 13, 1914	E.T. Burns
September 18, 1914	L. Beuglet W.H. Murray M.J. Oliver W.C. Sharpe
June 29, 1915	J.T. Muckle
September 26, 1915	H.S. Bellisle P. Costello* J. Sheridan* J.B. Walsh*

June 29, 1916	C.E. Coughlin* E.J. McCorkell T.P. O'Rourke
June 30, 1917	D.L. Dillon
December 21, 1918	L.J. Bondy D.L. Forestell
February 29, 1920	C.P. Donovan T.J. McGuire J.C. Spratt J.J. Sullivan E.J. Welty
February 19, 1921	J.S. Nicholson B.F. Sullivan
August 28, 1921	E.J. Tighe
December 17, 1921	J.J. Glavin W.J. Storey
February 24, 1923	J.B. Morrissey W.P. McGee
March 31, 1923	E.L. Rush
June 29, 1923	J.H. O'Loane
December 22, 1923	E.W. Allor J.P. Dillon T.A. MacDonald
June 24, 1924	B.N. Forner*
August 27, 1924	V.J. Guinan

December 20, 1924	P.J. Bart* V.L. Kennedy W.B. O'Toole
June 6, 1925	G.W. Todd
June 7, 1925	W.F. Garvey
December 19, 1925	J.V. Burke E.C. LeBel R.E. Lowrey A.D. O'Brien T.J. Vahey
December 18, 1926	C. Kelly S.A. Perdue J.W. Dwyer J.W. Dore F.S. Ruth G.V. Sharpe J.P. Mallon
June 11, 1926	H.P. Coughlin
December 19, 1926	H. Wilbur B. O'Donnell
December 21, 1927	L.J. Dolan M.S. Lynch E.J. Lajeunesse W.J. Murphy W.F. Nigh J.L. O'Donnell
June 30, 1928	J.B. Flanagan A.J. Denomy

June 29, 1929	J.E. McGahey C.J. Sheehan E.G. Lee
December 21, 1929	J.H. Whelan V.J. Thomson
August 17, 1930	T.P. McLaughlin G.B. Flahiff
December 21, 1930	N.J. Murphy J.A. Whelihan G.F. Anglin
February 28, 1931	V.I. McIntyre
June 12, 1931	J.E. Martin
December 19, 1931	J.W. Embser T.J. McGouey J.S. Murphy F.L. Burns J.C. McIntyre G.J. Thompson H.J. Haffey
December 21, 1932	M.A. Killoran F.J. Crowley J.P. Ruth J.R. O'Donnell E.J. Hartmann R.J. Scollard

December 17, 1933	E.M. Young
	J.G. McAlpine
	J.V. Corrigan
	G.J. French
	J.F. Onorato
	B.M. Regan
	F.A. Brown
December 21, 1933	R.S. Diemer
	F.A. Walsh
	J.A. Donlon
	C.J. Armstrong
September 23, 1934	L.A. McCann
	T.V. Kennedy
December 16, 1934	W.A. Sheehan
	L.A. Higgins
	W.M. Kehoe
	H.V. Mallon
	C.F. Lyons
	J.L. Rivard
	D.V. Burns
	J.W. Pope
	W.O. Regan
	H.P. Nolan
	E.L. Pokriefka
	J.F. Mallon
	E.J. McMahon
	E.C. Garvey
June 15, 1935	C.F. Harrison

December 21, 1935	F.J. Sheehy
	E.B. Coll
	E.E. Burns
	V.J. Fullerton
	L.K. Shook
	E.P. Magee
	C.M. Allnoch
	J.M. Hussey
	R.L. Prince
	L.J. Lacey
	J.F. Collins
	J.F. Murphy
	T.G. Mallon
September 19, 1936	E.A. Cullinane*
December 19, 1936	N.J. Ruth
	J.C. Wey
	J.D. Sheehy
	A.J. Grant
	J.J. Murphy
	A.J. Weiler
	J.M. Kelly
December 18, 1937	H.B. Regan
	J.A. Warren
	A.P. Lococo
	W.J. Duggan
June 11, 1938	P.J. Lewis
	W.E. Cummer
December 17, 1938	J.L. Willett
	F.M. Sheahan
	N.C. Reuss
	T.F. Slattery
	T.D. Batty
	P.F. Petrey
	A.J. O'Leary

June 3, 1939	J.F. Wilson
December 17, 1939	M.F. Whelan
	U.J. Girard
	J.W. Meyer
	W.S. Riley
August 15, 1940	F.D. Flood
	M.A. Record
	V.B. Brezik
	L.J. Klem
	C.R. Koehler
	E.E. Flanagan
	M.P. Sheedy
	R.M. Fischette
	D.T. Faught
	J.P. Hanrahan
	C.P. Crowley
	C.F. Carter
	J.J. Timmons
	L.F. Purcell
August 17, 1941	H.N. Clemens
	J.J. Miller
	D.J. Mulvihill
	R.J. Cullen
	L.A. Quinlan
	W.A. Coyle
September 28, 1941	A.P. Caird
June 6, 1942	W.V. Sullivan

August 15, 1942	E.C. Pappert
	F.E. Pacher
	J.P. O'Meara
	A.J. Ruth
	L.J. Munnelly
	R.S. O'Loughlin
	J.F. Boland
	F.J. McCarty
	R.J. MacDonald
	J.B. Dorsey
	C.J. Lavery
August 23, 1942	F.L. Murphy
December 19, 1942	G.J. Agius
	D.B. Beninger
August 15, 1943	F.P. Kelly
	C.O. Bergeron
	R.E. Lamb
	J.L. Meyers
	R.S. Wood
	W.J. Brown
	R.G. Miller
December 18, 1943	P.J. Swan
	J.F. Firth
August 20, 1944	G.R. Phelan
	J.F. Cross
	V.C. Eckert
	D.J. McNeil
	J.A. Malone
	F.A. Orsini
	J.F. O'Neill
	A.J. McLean
	J.L. Cullen
	W.M. Murphy
	P.J. Gorman

December 17, 1944	R.F. deBilly
May 26, 1945	N.F. Roy
August 15, 1945	J.R. McLaughlin A.L. Houde T.M. Miller F.J. Grescoviak A.A. Maurer
August 11, 1946	W.L. Moran
August 15, 1946	J.J. Crowley J.A. O'Reilly T.R. McGillis A.R. Looby J.T. Conway J.A. Martin* G.E. Silvester M.T. Mulcahy
June 22, 1947	J.T. Cherry L.A. Brezik F.E. Monaghan
June 29, 1947	C.J. Crowley T.J. Thompson J.J. Collins L.J. Adam P.J. Etlinger E.J. Sullivan R.H. Flood R.J. Whyte R.W. Finn J.M. Wilson
December 20, 1947	L.A. Kennedy

June 29, 1948	J.A. Megan
	J.P. Barry
	C.J. Drouillard
	J.F. Madden
	J.J. Abend
	J.A. Burke
	J.F. Stapleton
	J.A. Raftis
	J.S. Broussard
	J.P. Shannon
	J.M. Sheehan
June 16, 1949	T.C. Howard
June 29, 1949	J.C. O'Donoghue
	E.M. Burbott
	A.F. Butler
	W.H. Principe
	J.B. Mullins
	H.V. O'Leary
	J.R. Janisse
	E.B. Allen
	F.P. Tevlin
	J.V. Thompson
	R.C. Fehr

(Transcribed from a list compiled by Father R.J. Scollard in 1946 and kept up to date to June 1949. Original list was corrected and filled in as data became available. Original in the compiler's possession.)